

Philarguromastix.

OR,

The Arraignment of Covetousnesse, and Ambition, in our great and greedy Cormorants. That retard and hinder Reformation, (All whose reaches, are at riches:) that make gold their god; and commodity the stern of their consciences: that hold every thing lawful, if it be gainful: that prefer a little base pelf, before God, and their own salvations: that being satted with Gods blessings; do spurn at his precepts.

Dedicated to all corrupt,
cunning, and cruel

{ Governours,
Politicians,
Officers,
Judges,
Lawyers,

{ Projectors,
Ingrossers,
Grippers,
Wasters, &c.

Together with the lively,
and lovely

Characters, of

{ Justice,
Thankfulness:
Contentation,
Frugality,
Liberality:

Being a subject very seasonable, for these
Atheistical, and self-seeking Times.

By Junius Florilegus.

Imprimatur, Tho. Gataker.

CHAP. I.

Having felt the Cormorants Pulse, I find it to beat violently after gain. He were a skilfull Physician, that could pick out the greedy humors, which maketh him so hungry. I will make the attempt, and leave

the issue to him, to whom nothing is hard. And that I may (if possible) pluck up Covetousnesse by the roots; I will (as near as I can) imitate our *Anatomists*, who in dissecting of a *Corps*, passe not by least *vein*, or *artery*, without a discovery, and paraphrase upon it. And so, that the profit (as I hope) shall recompence the labour.

True, he is such a deep, that one may better tell the haire of his head, then the wickednesse of his heart. And whereas *Many sinners* (which in former Characters I have pointed out,) have done wickedly; this man surpasseth them all. Yea the springs and wards of his deceitful heart, so divers and intricate; that it would be an impossible enterprise to cipher them all. Nevertheless, I will (God assisting me) acquaint you with such words, actions, and cunning devices of his, as are most worthy discovery, and the *Worlds* notice: that being known and stigmatised, you may the better beware of him.

The *Covetous Cormorant*, *Miserly Muckworm*, *Greedy Griper*, or *Cunning Italian*; is one that affects no life or quality for it self, but for gain; all reaches, are at riches. His *Summum bonum* is commodity: and gold is goddesse he adores in every thing. Nor cares he how he gets, but what gets. For he not only better his estate, by making himself worse; and impoverisheth his soul, to enrich his body: But to purchase a great estate, will sell both soul, and body. Nor could he otherwise call his wealth his own: if he did not thus buy or purchase it with himself. Like *Satan* the second, who to get the *Papadome*, gave himself to the devil.

If he be a *Trades-man*, he takes one and the same oath; to be the *ties* Freeman, and moneyes bondslave. He shuts the fear of God out of his heart, the same day he begins the world: And marries his Wife, the World at once: to save the Charge of a double Wedding. He takes a good conscience farewell for thirty years: charging it to meet him again, when he is *Alderman*. For his hopes, and desires are as great, as his deserts are mean.

Nor is he any niggard of his labour, or neglecter of time and opportunity. Its ever *Term* with him; his businesse admits of no vacation, no holiday; scarce of nights, or meal times. For he is so eager of worldly occasions; that he seldom feels himself either sleepy, or hungry: nor will they once give him leave, to think of his conscience. He takes paynes, and parboyles himself in sweat unreasonably: and bonds all servants (as he thinks) are Theeves: it much grieves him, he is not an hundred hands with *Biarins*; and as many Eyes with *As* for he could and would imploy them all. Nor is there any end or limit to be found in Covetousnesse. *Balaam* was so inflamed with the sight of *Balacks* gold: that he thought his *Ass* never went half fast enough to it. *Numb. 22.* whence it is, that such an one plots, studies, contrives, breaks his peace, his sleep, his brains to compass his desires. He will he spare, to plow furrowes on the backs of the Poor: Or through the blood of Orphans to effect the same. For though he

his eares, his neck, his soul; he dares not deny his slave, his dog, his devil
 price. Wind, tyde, nor time; but it shall bring him in profit. Yet
 will grow wealthy by *Plague, Famine, or War*, (like those fowles that fat-
 n with frosty weather,) And as for these *Civil wars*: we know to our cost,
 many of them are swollen in their estates, and minds: from a *toade*,
 an *Ox*, as in the Fable. What are his several wayes to effect the same;
 such times: I dare not tell ye; for fear of teaching them: and my
 is to profit your soules, not to increase your estates. Neither will
 this Discourse permit me, to be prolix. Only this, for matter of consci-
 ence, he is like *Dorio* the Bawde in *Terence*: that was not ashamed of the
 worst actions, that brought her in benefit. Or *Caligula*: who could
 tell no difference, between gold got by oppression; and that which was
 honestly come by. And indeed: how should not that Eye be blind;
 which the Devil hath dawbed up, with the dirt of this world. The gift
 blindeth the eyes of the wise, saith God; and perverteth the words of the just
Eccl. 2. 3. 8. Deut. 16. 19.

CHAP. 2.

Need not tell you of his procuring *Monopolies*, to rob the *Common*
wealth: a wicked way to enrich one man, by beggering, or defrauding
 multitude. Nor how politick he is, to ingrosse a Commodity in the
 city, and neglect of it: that he may enrich himself when a time of dearth
 shall come. Nor of his hoording up Corn in a dear year: which is to
 take a private gain, of Gods Judgments, and to starve the Poor. For he
 is what he can to starve them. He curses the *Hollanders*, for supply-
 ing us in times of scarcity: wishes that *Danske* were as far as the *Mo-
 roccos*. And had rather have the frame of the World fall, then the price
 of his Corn. And the like in whatsoever this *Cormorant* deales; For he
 is sure to make the most of it. And not only in the price, but other-
 wise. For, for the emptying of other mens purses, and filling of his own:
 he buyes by one ballance, and sells by another. hath false weights, false
 measures, false wares, false lights, a false finger, a false tongue, a false heart.
 Nor can you well make any bargain with him, without being over-
 ruled by him. As a bargain may sometimes be as unmercifull, as a
 robbery: and hasty selling (which many poor men are oft put unto,)
 is commonly more disadvantageous, then interest.
 Let him be put in trust; as *Joseph* was by *Potiphar*: who committed all
 that was his to him, *Gen. 39. 6.* to 10. he is so far from dealing faithfully as he
 should. Or those mentioned, *2 Kings 22.* whom *Josiah* found so honest;
 he would take no reckoning of them, *verse 4.* to 8. That he falls short
 of an unjust steward, *Luke 16.* who cheated his Master, but of fifty, in an
 hundred. *verse 6.* For whatsoever he catcheth in his clawes, he will be
 sure to hold: like the *Fish Polipus*, Or a drowning man; that holds all
 that cometh hold on. And not onely so, but he will laugh in his sleeve,
 when he seemeth a good jest; to see how his subtilty, hath coulened your
 judgement. But he is a fool, in thus playing the knave: for

long. whereas nothing but mere necessity, will bring a man into a Trade wherein he hath once been taken. Nor make him joyn with a knave, in his own robbing. I have known some, that by wronging, and couzening a Customer of a few shillings : have hindered themselves taking, of half so many thousand pounds. And others that by their honesty, and square dealing : have gained such credit ; that the mere report thereof, hath procured them customers from all parts of the Land. And certainly a wise man would be honest : if it were but for his ends. But God hath justly ordained, that he who will be a knave in one thing : should be a fool in another. But to go on,

Suppose he shall be brought upon his Oath, when his couzening cannot be proved : as in *Israel*, when any thing was delivered to a Neighbour in trust ; and he refused to restore the same ; pretending it was stolne, *Exod. 7, 8, 10, 11.* he will absolutely forswear himself ; rather then acknowledge it, or make satisfaction. And the like is his dealing with Orphanes ; he shall be so simple, or unhappy ; as to put him in trust with their estate, and leave the care of their children to him : (though the greatest obligation to a good mind, is anothers trust : which to disappoint, is the lesse perfidiousnesse,) he will discharge his trust with a witness. He will be like that Taylor : who like a Knave as he was shrunk a Freeze Coat to three dozen of Buttons. For he hath a Conscience like a Barn Door, and can digest gold, and silver, as the *Ostridge* doth Iron. Yea so wide is the gorge of his Conscience : that he can swallow the greatest crime, and find no strain in the passage. Yea he can carry them as lightly, as *Sampson* did the *Gates of the City* ; and his back never complains of burthen. Nor can you expect he should be faithful to men : that is, unfaithful to God.

If he be a great dealer, and growes not rich that way : he will find another way. he will study tricks to uphold the credit of his wealth, and still the nearer he comes to poverty ; the more shew he will make of his sufficiency, untill he hath got twenty mens estates, perhaps ten thousand pounds into his hands ; And then in knavery he breaks, and gets more by this one trick, then if he had thrived never so well in his calling. he will, if it be possible, so conceal his estate ; that his Creditors be glad of two shillings, or ten groats in the pound.

CHAP. 3.

OR if he likes not such a course, lest it should keep him from rising higher : He will venture all he hath, and what more he can procure ; to purchase some office. As well knowing this the way to wealth. And indeed how many by getting Office, upon the way. Or stepping from one degree of greatnesse, to another : have rolled themselves up like a snow ball ; from base beggery, to infinite wealth. And then with right worshipful, and right Honourable Titles ; by serving themselves, into honours and offices. And Offices were conferred, upon the worst men : because the worst are forwardest.

sed the honour of governing; but the *Bramble*, will catch hold of the sleeve for preferment, *Judg. 9. 15*. They that be worthy must be sued to: as thinking it better to be worthy of honour, then to have honour: and resolving they will so be honourable, as they may still be honest. Whereas the unworthy, study more to be advanced, and grow rich; then to be worthy of that advancement, or wealth; by doing good in their places. Whence they are as industrious in climbing; as *Briarius*: who even clambered to reach at the *Heavens*; and speed thereafter. *Haman* was alwayes aspiring, and lifting up his head: till it was lifted up *fifty cubits* higher, then he would have had it, *Ester 7*. And *Saul* you know in seeking *Asses*, found a *Kingdome*: But *Absalom* in seeking a *Kingdom*, found a *Gallows*: And indeed how many have we known, like the *Frog* in *Afop*? who thinking to swell till he was as big as an *Ox*; burst before he came half way to it. Or if not so; they have resembled *Caninus*, who was *Consul of Rome* but seven hours. Or the *stones* on the top of a *Pinnacle*: which are the last erected, and the first that fall.

Secondly; the worst men get the best places, and offices; because they are better versed in the way that leads thereto: And have liberty to use such means; (viz. *flattery, bribery and bloodshed*: the usual stayers of the covetous, and ambitious,) as the deserving dare not. Of the first, *Absalom* may serve for an example, *2 Sam. 15. 5, 6*. Of the second, that *Chief Captain*, *Acts 22. 28*. Of the third, *Hazael*, *2 King. 8. 15*.

Offices should be given freely, to the most fit and deserving; (As the *Stern* is committed to him, that is most expert, and skilful in *Navigation*;) that is, to men of courage, fearing God, dealing truly, and hating Covetousness, *Exod. 18. 21*. who will neither grow great by buying offices; nor rich by selling them: Neither grow rich by others bribes, nor honourable by their own. Nor can an honest man, buy such bargains: For how can he sell cheap, that buyes dear? Only a *Simon Magus*; who makes preferment his god, and *Mammon* his Mediatour, can afford to buy an *Apostleship*: that he may sell the *Holy Ghost*, and so get money by him. And offices have usually been sold, to such as would give most for them: whereby all gainfull places throughout the Land; were sold to such, as were prey of the people. And from hence springs all our miseries: For whereas that *Common wealth* is most happy, and best governed; in which wicked men may bear no sway, nor have any authority; as *Pittacus* observes. So on the contrary, that *Common wealth* is most unhappy; and worst governed; in which wicked men do bear all the sway, and have the chief authority.

I might heap up instances from the *Word, Histories*, and *Experience* of Ages of such, as have attained great places; by means of cruelty, and perfusion. And therein make manifest, that none are so *Marble hearted*, and *savage minded* as the *Covetous*, and *Ambitious*. As not caring on whom they tread, so they may rise. Yea woe to them that lye in the way of their going: Though they be *brothers*; yea *Fathers* (as in the case of *Absa-*

tom,) they shall bleed; and the nearer they are, the more sure is in ruine.

CHAP. 4.

AS for the discharge of his place, or office being obtained; it is First he resembles *Boniface* the ninth: of whom nothing could be demanded, were it never so unjust, or absurd; but he would grant in money. But in case no money comes; He will imitate *Caligula*: he would deny all mens requests, were they never so modest, just, and reasonable. For like *Felix*, when he had to do with *Paul*, *Acts* 24. 26. 28. He looks that money should be given him by each Party. As who will not give him bribes? rather then venture the losse of all: as the *Thief* his purse to the *Thief* rather then venture his life, or limbs.

Or if either *Plaintiffs*, or *Defendants* cause be too light, in the Balance of equity: It is but throwing in a *Bribe* heavy enough; and that Scale will weigh down the other, for as a ballance stoopeth to that side, whence it receiveth most weight: so he favours that party most, that giveth most. And what Court was there almost, in the Land? where Justice was bought and sold. Might not the worst cause? Or the foulest crime, purchase favour? if the parties would be at the cost to purchase it. As it was with *Claudius*, who defiling the fair *Matron* *Obelina*, as he found her praying in the *Temple* of *Minerva*: being condemned for sacrilege, escape punishment by bribes.

Nor is he any whit ashamed, or afraid to take bribes: For as *Caligula* hath brought that into credit, which otherwise would be set in the *Block* and stigmatized: so in case any dare question him; he can answer the *dream* *Magistrate* in the words of that chief *Captain*, *Acts* 22. 28. with a sum obtained I this Office, as thou very well knowest; which is enough for the one but sells that by retail, which the other sold him in gross: so making the case his own, conscience tells him, that he who hath his place dear; cannot sell cheap, Or afford the *Client* a reasonable worth of Justice. Unless he means to live by the losse; and he that buyes, hath no such meaning.

CHAP. 5.

AND to speak rightly, who but the *Supream* *Magistrate* hath been the cause of all? in selling Offices to such, as would give most filling all gainful places in the Land with such, as sought not the public good; but the peoples goods, *Ezek.* 22. 27. The *Common* wealth (as well observes) like a *Fish*, commonly first putrifies, and rots at the head: for as the *Governour* of the people is, so are his *Officers*; and what manner man the *Ruler* of the City is; such are they that dwell therein, *Ecc.* 10. 16. Subjects follow the example of their *Princes*, as certain flowers turn according to the *Sun*. And as all subordinate greatnesse flows from the head, so do commonly also their dispositions. *Augustus* a learned Prince, filled *Rome* with *Schollers*. *Tiberius* filled it with dissemblers. *Constantine* with *Christians*. *Julian* with *Atheists*. A sick head, makes a distempered

ed body. Of a Prince that hearkeneth to lyes, all his servants are wicked. *Prov. 29. 12.* And for the most part, they that should lead the way to all virtuous actions: are the Ringleaders of all mischief, and dissolute courses. Indeed the Kings of the Earth, should be nursing Fathers to the Church: but both the Word, and experience of most ages shew; that they band themselves, and the Princes assemble together against the Lord, and against his Christ, *Psal. 2. 2.* God is so far, from making every one good whom he makes great: that Not many Noble are called, as Paul speaks, *1 Cor. 1. 26, 27.* and the Scripture hath left it upon Record; that of twenty Kings of Judah, six onely were godly: and of eighteen Kings of Israel, all but two were wicked. and yet this nation was Gods peculiar, and chosen people out of all the world.

O that they who sit at the Helm! would discharge their parts: and then things would soon be mended. The way to purge the streams, is to begin at the Fountain. Let them that govern in chief fear God, and be free from Covetousnesse. A King by judgement maintaineth the Country: but a man receiving gifts, destroyeth it. *Prov. 29. 4.* Nor would it be any disparagement to their greatnesse; but a great honour; to follow the examples of Sammel. *1 Sam. 12. 3, 4.* And Moses. *Numb. 16. 15.* And indeed it is too base and fordid for honour to be coverous. But return we to the Miserly Muckworm; for I may seem to have left him, and be gone quite out of my way.

CHAP. 6.

THESE base, and servile spirits; that love money better then themselves: will do any thing to please Princes. They will sooner follow the command of their Lord, or Prince: then the precept of their God. Let Saul but command Doeg, to murder the Priests: he will run upon them, and quickly dispatch them. *1 Sam. 22. 18.* Let Jehu but command the Rulers, Elders, and great men of Samaria, to slay seventy of their Masters sons: off goes their heads, so soon as they receive the Letter, *2 Kings 10. 6, 7.* Let Nebuchadnezzar charge the Princes, and Officers, to adore his new erected Idol; when the musick gives warning: they instantly fall down upon their knees. *Dan. 3. 1. to 8.* John shall not want a Deaths-man: if Herod but send for his head: so not long since, if the King would have wickednesse established for a Law: his Judges, and Officers, (some of them) were as ready to do it, as he to have them. Cowards, and Covetous men; are slaves to those above them, Sicophants to those equal with them, Tyrants to those under them. When the Hart is made Judge, between the Wolf and the Lambs; as in the Fable: it must needs go on the Wolves side. Cambyfes falling in love with his Sister, asked the Judges; whether it were lawful for him to marry her? They answered, they had no such law: but they had another, that the King might do whatsoever liked him; whereupon he married her. Our times have been blest with many such Judges, and other Officers.

Nor would these, be swayed by his Majesty onely: For when in justice

great Lord, be procured to deliver him? so that the Law might put up the dagger: For by this means a lewd person needed not fear to offend; he had a great man to his friend; or had not a great man to his enemy. The Robber raffles a passenger, is apprehended and indited: the booty he gives to some mighty one, to procure his pardon and escapes. Thus the poor traveller is robbed doubly; both of his money, and all relief of the Law, and the protector of the lewd person is become the greater thief. A potheep-stealer is hanged, for stealing of victuals; compelled peradventure by necessity of that intollerable cold, hunger, and thirst, to save himself from starving. But a great man in office, may securely rob whole Provinces, undo thousands, pill and poll, oppress, flea, grind, tyrannise, enrich himself by spoyles of the Commons; be uncontroleable in all actions, and after all be recompensed with turgent Titles, honoured for his good service, and no man dare find fault with him, or murmur at his matter, much like the justice of *Domitius*, who alwayes punished the poor and those that were of no power: but the rich and mighty he pardoned. These are thieves, not for taking purses by the high way, but bribes in their chambers, *Hosea 4. 18.* Their language is give; and the thieves but deliver: now what is the difference, betwixt give, and deliver? one often (give) walks in chains of gold, while deliver lyes in chains of iron. These are thieves in folio; Cathedral, and Metropolitan thieves: love gifts, and taking bribes to undo the widow, and fatherlesse, yea many whole Families, and their posterity. This made *Socrates* laugh to see, a Judge severely to punish others; and do worse himself: to see little thieves riding in Carts to the Gallows; and great thieves in Coaches to condemn them. *Minuta puniuntur, magna in triumphis feruntur.*

CHAP. 7.

Let these things be considered, and then tell me, whether we may not complain of our times, as the Prophets of former times, and say, *In their hands is wickednesse, and their right hand is full of bribes. Psal. 10.* They are turned aside after lucre, and take rewards to pervert judgment. *2 Sam. 8. 3.* To passe over judgment, and the love of God, *Luke 11. 42.* The Prince asketh, and the Judge judgeth for a reward: therefore the great one speaketh out the corruption of his soul, so they wrap it up. *Micha 3. 11. & 3. Zeph. 1. 12.* Thy Princes are rebellious, and companions of thieves: *Micha 3. 11.* they love gifts, and followeth after rewards. They judge not the fatherless, neither doth the widowes cause come before them. *Esay 1. 23.* Her Princes in the midst of her, are like Wolves, ravening the prey, to shed blood, and to devour soules for their own covetous lucre. *Ezek. 22. 27.* The best of them is as a thorn, and the most righteous of them is sharper, then a thorny hedge. *Micha 7. 6.* As they were so frozen in their dregs, *Zeph. 1. 12.* that if one were for to sit in Parliament, at Councel Table, in Star-Chamber, High Court, any office in the Kingdom; or ordinary Court of Judicature; that in the worst and most desperate times; durst keep a good conscience, and not do as the rest, that would not upon all occasions speak good of evil, speak of good, prostitute their tongues, and pious, and wise, and will.

consciences, and soules, all that they had to serve the times, and times of Princes: That would honour greatnesse, but imitate goodnesse onely: like the Lord Cook, Sir Randal Crue, Sir John Elliot, and many others: he was wondered at as an Owl among the rest of the birds. as it fared with those three worthies, Shadrach, Meshach, and Abednego, when they refused to do, as the rest of the Princes, Governours, Captains, Judges, Treasurers, Counsellors, Sheriffes, and all the Rulers of the Provinces under Nebuchadnezzar. Dan. 3. Or as it fared with Daniel single; when of all the hundred and twenty Princes, he refused to obey the King in his wicked command: Dan. 6. Or as it did with Micha, amongst those four hundred false Prophets: when he would not speak against his conscience, and flatter the King to his destruction, as the rest did. 1 King. 22.

But might not our Senators before spoken of, have said to their Sovereign; as Socrates said once to his unjust Judges? Surely we deserve recompence, instead of rage. Yea and I think, we may make application to some Officers, and Judges, of later times; of what Comineus speaks of the Battel of Montlebery: viz. that some lost their places, and offices for running away; which were bestowed upon others, that fled ten Leagues further. for as they say, Never so much bribery in all sorts of Officers, as now: which is a horrible shame, in such reforming times.

CHAP. 8.

NOr did their wickednesse, confine it self within their own bosomes: but by their examples, all the people of the Land (except some few despised ones) were infected: for doth not experience shew? that the faithful are failed, from among the children of men. Psal. 12. 1. that none telleth for justice, none contendeth for truth; they conceive mischief, and bring forth iniquity. Isa. 59. 4. That all seek their own, and not that which is Jesus Christs. Phil. 2. 21. That all are gone out of the way, they are all corrupt, and have done abominable wickednesse; there is not one that doth good. Psal. 14. 1, 2, 3. & 53. 1. So that if ever that Counsel of Jeremy; and Micha, Let every one take heed of his neighbour, and trust ye not in any brother: for every brother will use deceit, and every friend will deal deceitfully. Jer. the 9. 4. Trust ye not in a friend, neither put ye confidence in a Counsellor; keep the dowers of thy mouth, from her that lyeth in thy bosome. Micha. the 4. were duly to be observed; it is in our dayes. For is not the City, and Country become as a common prison of cheates? swaying as much from justice, honesty, and Religion; as a picture does from a man? though some are worse then others.

And what care men, so they get money, and great places? though they lose their soules. As these bribe-takers, multiply unjust gain, and grow rich above measure: even their houses are full, and they are thereby become great, and mazen rich; they are grown fat and shining; they do over-see the deeds of the wicked, they execute no judgment, no not the judgment of the poor and fatherlesse: yet they prosper, Jer. 5. 27, 28. But what followeth in the next verse? Shall I not visite for these things, saith the Lord? Or shall not my soul be avenged on such a nation as this? vers. 29. Yea: the

day of their visitation cometh, now shall be their perplexity, saith God. *Mat. 24.* I will ease me of mine adversaries, and avenge me of mine enemies. *2. 24.* And I think God hath been as good as his word. Our very eyes have seen it, or our eares heard of it; both in *England, Scotland, Wales, and Ireland.* True, wilful and wicked men will not see, what they do; cannot chuse but see: How when God hath any exploit to perform, and intends successe: he raiseth up the hearts of some chosen Instruments, with heroical motions, and resolutions of courage, with content of all danger for achievement. When all hearts are cold, and dead, is a sign of intended destruction. But to leave such, untill time and experience hath taught them more.

CHAP. 6.

NOW what is the reason of all? but Coverousnesse. I must do as a Sovereign, Or such great men will have me; or I shall lose my Place, which I bought so dear: and so undo my self, and all mine. But a King of kings will one day, condemn you both: him for commanding, since for yeelding: And recompence your obedience with Fire, and brimstone. And not seldom have such, their deserved recompence; soon when they expect it. *Ferdinando the fourth*, adjudged two Knights death; more through malice, then out of justice: but one of them cryed out, O unjust King! we cite thee to appear within thirty dayes, before the Tribunal seat of *Iesus Christ*; to receive recompence for thine iniquities: upon the last of which dayes, he dyed, as *Paulus Diaconus* testifies. *Demetrius* having received many requests, and supplications of his subjects; threw them all into the water, as he went over the Bridge; whereupon, his subjects conceived such an hatred against him; that his Army forsook him, and yeilded to *Pyrrhus*: who drove him out of his Kingdom as *Diodorus* sets it down. I confesse it is a miserable thing, to fall into such times: in which men must both speak what they think, and do what they approve not. As *Tacitus* that great States-man speaks, as wise *Plato* could say, that Common wealth is like to go to wrack, where Magistrates rule the Lawes, and not the Lawes rule Magistrates. To which accords that of the Oracle: The *Sibarites* desirous to know how long *Apollo*, how long their prosperity should last? were answered; that soon as they began to prefer men, before God; their state should be destroyed. And to speak the truth in plain English: (as now we may blessed be God.) He is not a King, but a Tyrant: whose will sways, not the Law. as wise States men have been bold to affirm. But what will all this? An honest man will do nothing to please any, whereby he displeases God. He will answer the King, you bound me by oath at my self entrance; that I should in all cases give judgment, according to the *Aristians* being requested by his Father, to give a sentence against him: graciously denyed him, saying: You have taught me, O Father from my youth, to obey the Lawes: and therefore I will now obey therein, in judging nothing against the Lawes. And *Benivolus*, *Justinus* the *Arian* Emperre proffered him great preferments, to be

instrumental in a service; which could not be done with a good conscience, answered: What do you promising me an higher degree of preferment, for a reward of impiety; yea even take this from me, which already I have; so I may keep a good conscience; And forthwith gave her his Girdle, the *Ensign of his Honour*. And of such a spirit, was *Sir Thomas More*; who made great suit to the King, to be discharged his *Lord Chancellors*hip; that so he might not against his conscience; speak, nor act any thing, about the Kings marriage with *Queen Anne*.

A Judge truly fearing God, is in Justice and piety, as immoveable as a Rock: Like *Fabricius*, of whom *Pyrrhus* (though his enemy) gave this praise, that a man might as soon turn the Sun out of his course; as him from truth and honesty. as *Plutarch*, and *Eutropius* report. Or like *Aristides*, who feared not the King, nor would favour his own Father; and for his impartial dealing in all matters: was surnamed the Just. Or *Eparinondas*, whom all the riches of the world, could not withdraw from the least duty to his Country. as *Alian* reports. Or the *Midwives*, who (though weak Women) would not do as the King of Egypt commanded them: but preserved alive the men Children, *Exod. 1. 17, 20, 21*. Or the wise men, *Matth. 2. 1. to 13*. who turned their backs upon *Herod*; when in his command he intended mischief. Or the *Martyrs*, who would burn, rather then turn. Virtue, and piety is such a thing: that neither power can force her, nor wealth win her, nor any thing in the whole World corrupt her. One that fears God, and hath a good conscience; is like Fire, that cannot be forced downwards. When *Pyrrhus* tempted *Fabricius*, with money and promises of honour: And seeing that would not do, threatened him with Elephants, and strange things, he answered: I fear not thy force, and I am too wise for thy fraud. The Prince of Conde being taken prisoner, by *Charles the ninth of France*, and put to his choyce, whether he would go to Massé, or be put to death, or suffer perpetual imprisonment; answered: the former I will never do by Gods grace; as for the two latter, let the King do with me what he pleaseth; For God I assure my self will turn all to the best. When *Modestus* the Emperours Lieutenant, threatened to kill *Basil*, he answered: if that be all I fear not, yea your Master cannot more pleasure me, then in sending me unto my heavenly Father; to whom I now live, and to whom I desire to hasten. And another time being threatened with bonds, banishment, Confiscation, cruel torture, death, &c. he bad him fright babies with such bugbears; his life might be taken away, but not his comfort; his head, but not his crown. Yea quoth he, had I a thousand lives, I would lay them all down for my Saviours sake; who hath done abundantly more for me. And when they offered him money and preferments, to tempt him, he answered: can ye give me money that can last for ever, and glory that shall eternally flourish. *John Arelly* profest to *Bonner*, when he told him of burning; and how ill he could indure it: that if he had as many lives, as he had haire on his head; he would lose them all in the fire, before he would lose his *Christ*. *John* a wife of a brave woman, that being upon the wrack; bad her perse-

customs do their worst, she was resolved rather to dye, then *ye*. They never fear to be killed, who by killing are sure to be crowned. Here that reads, will take occasion to censure me; (perhaps count me a Fool for putting so many plums in the pot of one kind: But thou mayest rather think thy self worthy of censure, for I do it onely to shew thee folly: for ask thee which example thou wouldest have left out? thou knowest not. Yea thou wouldest rather have more put in, than thou hast yet heardst. If so, learn to be more wise, or at least more charitable: rather confesse, that *Sloth sits and censures, what the industrious reach: For love to dispraise the Grapes, they cannot reach.*

I desire to imitate those *Authors* that I like best, and find most efficacious: And (since nothing will please all) I would please them that are of my own dyer: And those I guesse to be the most, and to have greatest need of such discourses, as *inform the judgment*; and are likeliest to *work upon the affections, and save the soul*. And to confesse that which some will say is an error, I would rather (if *God* so please) be an instrument to convert one soul, then to build up many: and I wish more of the *Ministry*, were of my mind. But go we on:

CHAP. IO.

Such as fear *God*, if higher powers injoyne them things against him who is highest of all: they will rather obey *God* then *man*. *Acts 4.* Yea in this they are like *God* himself: who accepteth not the persons of *Princes*, and regardeth not the *Rich*; more then the *poor*. *Job 34. 19.*

And were *Princes* so wise as they should be: they would blesse *God* that they had such impartial *Judges*. *Henry the fourth of England*, when his eldest son; was by the *Lord Chief Justice* for some great misdeemour, committed to prison: he thanked *God* that he had a Son so obedient, and a *Judge* of such impartial, and undaunted courage. And when a *Judge* is once found to be so impartial: no man will dare, once to sollicite him in any dishonest, or unjust cause. As *Cicero* writes of *Cato Censorius*, his eternal praise. But for want of such *Princes*, and *Judges*: *Judgment* is turned backward, and justice standeth as far off; For *Truth* is fallen in the streets, and equity cannot enter. As *God* complaineth. *Isay 59. 14.* As a roaring *Lion*, and an hungry *Bear*: so is a wicked *Ruler*, over the poor people. As wise *King Solomon* makes the resemblance. *Prov. 28. 15, 16.* And the *Prophet Micha*, Chap. 3. They eat also the flesh of my people, and flea off their bones from their bones, vers. 3. But

Thirdly: as these covetous *Judges*, and *Officers* will do any wicked thing, for Great ones out of fear: so they will do the same for friends, and allies out of love, and to save their own purses: Or against *Enemies* out of malice. He that puts on a publick *Gown*, should put off a private passion: like *Cleon the Lacedemonian*; who when he undertook publick affairs, called all his friends together, and told them: that he now discharged himself of all friendship; in that it too often caused men to swerve from justice and equity. But how common is it with these corrupt *Magistrates* to make a bad cause good, or a good bad; either to revenge a wrong;

do a pleasure. To speak, or act partially; according to the interest he hath in the Cause, or the patient. But what saith Solomon? It is not good, to have respect to any person in Judgment: for that man will transgresse for a piece of bread. Prov. 24.23. & 28.21. He that God hath deputed as Judge, between party and party: should say to Fathers, Brethren, and Children; whether Natural, or Political; I know ye not. That is, neither highnesse, nor Lownesse, shall make me play the Huckster, with God, the Law, or my Conscience. Neighbourhood is my friend, Alliance is my friend, bounty is my friend; But Justice is my friend, a good Conscience is my friend, and God is my friend above all. Wherefore without respecting the person, Or expecting the gifts of any: I will do what these friends would have me. Like *Papinian*, who being commanded by the *Emperour Caracalla*; whose Steward and familiar he was; to defend him in an unjust cause, would not do it. Or like *Phocion*, who refused to help his son in law *Carillus* in judgment, being accused for bribery: saying, he had made him his friend and Ally; in all just, and reasonable matters, and in them onely. Or *Sir Thomas Moor*, who upon the like occasion told his son in Law: that were he to decide a cause, between his Father whom he loved dearly; and the Devil whom he hated extreemly: he would deal impartially, and do the Devil right if his cause were good. And when another of his sons in law, that had a cause depending before him in Chancery; and presumed too much on his favour: when he would not be persuaded by him, to agree to any indifferent composition; he made a flat decree against him. Or *Selencus*, who when his son was taken in Adultery; to satisfy Justice, and in some sort the people who intreated for him: caused one of his sons eyes, and another of his own to be puled out. The law requiring both, of the party's offending. Or *Antonius Venerius Duke of Venice*; who suffered his son to dye in prison, because he had ravished a maid. Or *Mardus*, who sat in judgment upon his son *Cartanus*; and would have put him to death: but that *Artaxerxes* seeing his Justice, pardoned his son. Or lastly *Noah*; and *Abraham*: *Abraham* would sacrifice his son, rather then displease God: *Noah* did curse his own sonne, rather then he would displease God. Shewing that we should not spare our own bowels, when God would have them punished. But do as the Fathers, and Mothers of Idolaters, Drunkards, and Blasphemers did in the Law: who brought the first stone to put their sons to death. Deut. 21. 18, 19, 20, 21. And indeed he onely, whom neither Clamor, nor Rumour, nor Terror; Neither furious passion, nor melting compassion, can divert from Justice; is fit to be a Judge. He who resembles *Philip*, and *Alexander* his son: who when any came to complain, stopped one of their eares; which they reserved for the defendant. As *Platarch* affirms. And such an one in good turnes, will not owe more then he must: in evil owe, and not pay. Yea he hates, and scorns to pay private wrongs; with the advantage of his Office; and if ever he be partial, it is to his Enemy. Observing well what God saith, *Exod. 23. 3. Levit. 19. 15.*

I might in the fourth place be as large, in shewing how these *Covetous* and *corrupt Judges*, and *Officers* will do any evil, or omit any good in charge of their places: to content (Or for fear of) the People: in study brevity. Though what I speak to, I love to prove fully. He which throwes his dagger at a Theef, must be sure to hit home: otherwise he disarms himself, and strengthens his Adversary. You may please to read *Mark* 6.26,27. & 11.18. & 15.15. *Matth.* 23.45. & 23.45,46. *Luke* 20.19. & 22.1,2. *John* 19.12. to 17. *Act.* 25. where are notable examples of Governours; omitting good, and doing mischief to please, or for fear of the people. Which our own experience here, may serve to amplify.

CHAP. II.

NOW besides these, there are many others; that without controule rob the *Common wealth*, gull the people, and are no whit ashamed of it. I mean *Corrupt Lawyers*; who are also *Merchants* in this Trade of *Covetousnesse*, and selling of men. As come to this *Covetous Wretch* if he be a *Lawyer*; He sits in his study like a *Fox* in his *Burrough*; glad to spy a *Goose* that hath feathers on his back: declare unto him your cause, and what he thinks of it; he will perswade you it will bear a *strong* action, be it never so weak. As he is like to have good counsel, that fees the *Devil*. A simple *swayne*, went to a *Lawyer*, and told him *Sir*: And it shall please your *Gentlemanship*, I would have *procees* for one, that hath called me a *Mechanick fellow*: So you shall quoth the *Lawyer*, for that will be a very good action. The *Lawyer* that careth not to deal unfaithfully: like some *Christall Glasse*, which flatteringly sheweth every man a *fair face*, how illfavoured soever it be. These are *Abettors* that set men on; the *Cockpit* is *Westminster Hall*, and while their *Clyents* peck out each others eyes, they pull their feathers. *Absaloms* tongue is in their heads; and he stole away the peoples hearts, so these steal their estates. And no cause so bad; but they will undertake it either for gain, or glory: as he gets most fame, and the greatest practice; that can make a *bad cause* good, and a good bad. Whence it is they bend their tongues, like *Bowes* for eyes. As *Jeremy* hath it, *Chap.* 9.3. that they may overthrow the right of the poor in judgement. As *Moses* hath it, *Exod.* 23.6. see more *Esay* 32.7. For they will devise some wicked counsel or other: (if they be paid thereafter) to undo the adverse party, with lying words. And commonly, they are like *Calves* that could plead better against a man, then for him, as *Plutarch* speaks. Tea some of them fall not far short of *Carnades*; of whom *wise Caton* saith; that while he disputed; scarce any man could discern which was the truth. So they turn judgment into *wormwood*, *Amos* 5.7. and forge words for a Law, as the *Psalmist* speaks; *Psal.* 94.20. Have you not heard of a *Lawyer*? that pleaded a case very strongly on the one side; yet before the *Judicial* of it, being advanced to the *Bench*; he adjudged it on the other. But had he been like *Joseph the Counsellor*; whom the *Holy Ghost* filled with a good man, and a just, *Luke* 23.30. he would neither refuse to plead

cause, (as they will do, when great ones are concerned in it) nor prefer one that is unjust : Because *he that justifies the guilty, or refuseth to vindicate the Innocent in this case; transfers the guilt to himself.*

Or if this *wretch*, finds it more for his profit ; he will see an end of the Clyents money, before the Client shall see an end of his cause. He will delay the Hearing ; untill he hath enriched himself, and beggered his Clyent : perswading him his Title is good, till his patrimony be consumed ; And he hath spent more in seeking, then the thing is worth, Or the other shall get by the recovery. One asking, how he should have a Suit last him seven years ? was answered, You may have a *Suit in Chancery*, that will last you twenty years : Another delivered in a *Petition to King James* : I was four years compassing the *World* with *Sir Francis Drake*, and there was an end of that : I was three years with *my Lord of Essex* in *Ireland Wars*, and there was an end of that : I have had a *Suit in Chancery* this seventeen years, but I fear I shall never have an end of that. Which conceit procured him a quick dispatch, but no thanks to the *Lawyers*.

He that goes to Law, hath a *Wolf* by the eares : if he prosecute his Cause, he is consumed ; if he surcease his Suit, he loseth all : what difference ? There are not a few procrastinating, or rather proterminating *Attorneyes*, and *Advocates* ; that like him *Prov. 3. 28.* will say unto a Clyent every day, *come again to morrow* : and yet procure his *strife* from *Term to Term* ; when this *Term* he might procure his *peace*. Because he hath an action to his Clyents purse, as his adversary hath to his Land : That can spin one Suit, throughout three generations ; and lengthen the thread of a mans cause ; till he shall want weft. Or if he weave the Web to day, he can by craft like *Penelope* unweave it as much to morrow. Dealing with his Clyent, as some *Chirurgeions* do with their patients : who will keep the wound raw, and open ; that they may draw out of it the more money. So that often the recovery of a mans right by Law, is as dear ; as if he had bought it by purchase.

CHAP. 12.

O The unsufferable knavery, and wickednesse of such *Lawyers* ; were I able to tell it you, (For to me *Law latine* (a kind of Canting) is more irksome ; then either *Irish*, or *Welch*.) They will sell both their speech and Silence, their Clyents Causes, their own consciences and soules. While the golden stream runneth, the Mill grindeth : when that spring is dry, they advise them to put it to Compromise, and let their Neighbours end it. The fooles might have done so before, saved so much money, and shewed themselves *Christians*. *1 Cor. 6. 5. to 9.* For a *Christian* indeed, is like him that said to a *Lawyer*, offering to right his wrong, and revenge him of his adversary by Law : I am resolved rather to bear with patience, an hail shower of injuries ; then seek shelter at such a thicket, where the Brambles shall pluck off my fleece ; and do me more hurt by scratching, and tearing ; then the storm would have done by hailing.

hailing. I care not for that *Physick*, where the remedy is worse than the disease.

And yet abundance of men (as if they were bereaved of their vessels,) are more eager to cast away their money, then *Lawyers* are to be: being like so many *Fishes*, that will contend for a *Crum*; which into the water. Nor will they ever give over, untill an empty purse hath the fray. Yea they will spend their goods, lives, fortunes, friends, undo one another to enrich an *Harpie Advocate*: that preyes upon both. Or some *Corrupt Judge*; that is like the *Kite* in *Aesop*: when the *Mause*, and *Frog* fought, carried them both away. Which one *Lawyer* build an *Hospital* for *Fooles*, and *Mad-men*, saying: of I get my means, and to such will I give it. And generally, *Lawyers* the greatest Estates (if not the devil and all) of any men in the land. They are like the *Butlers box*, which is sure to get, though all the *Wine* lose. And it were good these earthen boxes were broken: that goods got by bribery, wresting the Law, and delaying of suits; might be brought within a *Premunire*, and they made to disgorge themselves. A *Fox*, which goeth lank into the *Henroost* as a little hole: when he is well fed, is forced to disgorge himself before he can come forth again. That they were hanged up, as *Galeaz Duke of Millain*, caused a *Lawyer* to be served, for delaying a Suit against a manifest and clear debt. Or that the whole Number of such *Lawyers* might be pitcht over the board and turned out of Courts, without hope of ever returning. And it were for the Nation: for were this course taken, and all contentions spued out, as the surfeit of Courts; it would fare with us, as it did in *Constantinople* when *Bazil* was Emperour; who coming to the *Justice seat*, found neither *plainiffe* to accuse, nor *defendant* to answer for any suits depending. Or as it did in our *Chancery*, when *Sir Thomas Moore* was there as *Judge*: who made such quick dispatch in hearing causes, that after two years and an half; having one day heard and dispatcht the cause; calling for the next: answer was made, that there was no more causes to be heard. As is there upon record, still to be seen. It were for *England*, if it had more *Sir Thomas Moores*: whom all the riches in the world could not draw, to do the least peece of injustice. As is recorded of *Epaminondas*. And yet what should hinder? for now great men will be honest if they will; without hazarding their heads, to the will of a weak and Tyrant.

At *Fox* in *Africk*, they have neither *Lawyers*, nor *Advocates*: but where there be any controversies among them; both parties *Plaintiffe*, and *Defendant* with their *witnesses* come to their *Alfakins*, or *Chief Judge*; and once without any further appeal or delays; the Cause is heard and decided. But what multitudes? what millions of *Lawyers*, *Attorneyes*, *Advocates*, *Suitors*, *Payers*, *Petty-forgers*, have we, when there are six thousand *Lawyers*, in the *Court of Common Pleas*; as some Writers affirm. And yet are we from being blest, with such quick dispatch in our Suits, or our Causes at so cheap a rate. Certainly this would be lookt into.

And so you have a twentieth part of The Covenant, Cormorants, Chaff for a taste, or pattern. The other Nineteen, when it shall please the Stationer. Onely, to this small castle or scantling of his Discovery: take the like Fragment, tending to his Recovery: in

The Copy of a Letter, writ to a Factor in forraign parts: who ill discharged the trust, and confidence of his deserving Master.

Kind Sir,

Were there no other ground of my writing, this were enough. I have a publick spirit, and love to do good offices; though it should purchase ill will for my pains. But the lively resemblance of my self, which I once saw in you, your making choyce (as I supposed) of those true riches, that being once had, can never be lost. And your offering to my view those lines of a rare Author (which did not a little pleasure me) propound themselves to me, as a great ingagement. Besides my overtoo, and hopes of you formerly were not greater, then is now my fear, and possible it is, I may prove another Photion unto you, who when a friend of his would have cast himself away, suffered him not, saying; I was made thy friend to this purpose. So you have my Apology; or if you shall further ask why I take this pains? turn to Levit. 19. 17, Heb. 3. 13; and you have there both my answer and warrant.

You cannot think much, that Mr. N. should acquaint me (of all others) with what Monies you have long ought him; and how little conscience you make of paying thereof.

But that you should so use so good a Master; to whom also you were once bound by Oath (if you remember) moves wonder in me to astonishment.

To do unto others, as you would have others do unto you, is a point agreed upon by all, even infidels that expect not another life; nor once dream that they have immortal soules. And I need not ask any more, then that you would ask your own conscience, whether you would be so dealt withall? But here what I shall speak to you from the mouth of God.

I grant the case is common with Atheists, who believe not that there is a God, a Heaven, a Hell, a day of judgment: nor that every man shall be rewarded according to his deeds, be they good or evil. But that you should make your self to be such an one, makes me to cry out, O the depth!

Good sir bethink your self, for there is not a more infallible Character of a wicked man, in all the Book of God. The wicked borroweth, but payeth not again, Psal. 37. 21. As for a good man, he breaketh not his promise, though he be examined by the performance, Psal. 15. 4. You cannot be ignorant, that with this measure ye mete to others here, God will measure it to you again hereafter.

107, Matth. 7. 2. That the Law of God, under the penalty of his curse, requireth to restore whatsoever hath been committed to you in trust, Levit. 6. Numb. 5. 4, 7, 8. Nor that there is a flying Roll, a winged curse for him that gets riches by robbery, and oppression: that shall not only pursue him, but enter into his house, and consume it with the timber thereof, and the stones thereof, Zach. 5. 3, 4. of which I might heap up instances. As O the multitude of examples of those, that have miserably perished for their falshood, perfidiousnesse, in betraying the trust that they have undertaken. On this you may boldly build upon; There is no fruit, but shame and death to be gathered from the forbidden Tree, whatsoever Satan may seem to promise.

Nor is it alwayes the lot of those, that care not how they get wealth to become rich, Eccl. 9. 11. For get men never so much, without blessing, even all their getting of great wages, is but putting money into a bag with holes, as the Prophet Haggai speaks, Hag. 1. 6. much more, be they getteth riches, and not by right, Jer. 17. 11. Except the Lord build the house, labour in vain that build it. It is in vain to rise early, and lye down late, to eat the bread of carefulnesse, Psal. 127. 1, 2. 'Tis onely the blessing of the Lord that maketh rich, Prov. 10. 22. Yea, have not you found it so? I dare reckon from that very hour, wherein you first resolved to cozen, (if you so resolved) and you will find, that you never since prospered.

Or in case he that resolves to be evil, making no conscience how he comes by his riches, so he have them; have his hearts desire: his riches prove but the aggravations of his sin, and additions to judgment. For God doth not onely withdraw his blessing from, but even send his curse with the riches he bestowes; so that it becomes their bane. He gives them in wrath, and for their hurt: as he did a King, and Quailtes to the Israelites; for which see Hos. 13. 11. Mal. 2. 2. Psal. 69. 22. Eccl. 5. 13. 11, 12. I pray turn to the places, for I cannot stand to amplify it.

Nor shall he alone fare the worse; for God hath threatned to send plagues upon the Children, and childrens children of such an one; unto the fourth generation, Exod. 25. and more particularly, that they shall be in bonds, and beg their bread; so that none shall extend mercy, or favour to them, Psal. 109. 7. to 17. God will make those Children beggers, whose sakes the Father hath made many beggers.

Nor is this all, in any degree: For there is no end of plagues to the wicked man, Prov. 24. 20. Without paying, or restoring (so far as a man is able) there is no being saved: for as humility is the repentance of pride, finence of surfeit, almes of covetousnesse, love of malice: so onely restitution, is the repentance of injustice. And he that dyes before restitution, dyes in his sin; and he that dyes in his sin, cannot be saved. Indeed repentance, without restitution; is as if a Thief should away your purse, ask you pardon, say hee's sorry for it; but keep the pill: in which case you would say, he did but mock you.

Now what shall it profit a man, to gain the whole world, if he gain

with it; and lose both Heaven, and his own soul, *Matth. 16. 26.* What is it to flourish for a time, and perish for ever?

A man would think, that *Achan* paid dear enough for his goodly *Babylonish garment*, the two hundred shekels of silver, and his wedge of gold which he coveted, and took away: when He, his Sons, and Daughters, his Oxen, and Asses; his Sheep, and Tent; and all that he had, were stoned with stones, and burnt with fire: if that was all he suffered, *Josh. 7. 18. to 26.* But to be cast into Hell, to lye for ever in a bed of quenchlesse flames, is a far greater punishment. For the soul of all sufferings, is the sufferings of the soul; and in reason, if *Dives* be tormented in endlesse flames, for not giving his own goods to them that needed, *Luk. 16. 21, 23. Matth. 25. 41, to 43.* What shall become of him, that takes away other mens? If that servant in the Gospel, was bound to an everlasting prison, that onely challenged his own debt; for that he had no pity on his fellow, as his Master had pity on him: whither shall they be cast, that unjustly vex their Neighbours, quarrel for that which is none of theirs, and lay title to another mans propriety? If we shall have judgment without mercy, that shewes not mercy, *Jam. 2. 13.* What shall become of subtraction, and Rapine, *Psal. 109. 11.* Oh the madnesse of men! that cannot be hired to hold their finger for one minute, in the weak flame of a farthing Candle; knowing it so intolerable: and yet for trifles, will plunge themselves body and soul, into those endlesse and everlasting flames of hell fire.

If a King threatens a Malefactor to the Dungeon, to the Rack, to the wheel, his bones tremble, a terrible pallie runs through all his joynts: But if God threaten the unsufferable tortures of burning Topheth; we stand unmoved, undaunted. But be not deceived, God is not mocked, *Gal. 6. 7.* And it is a fearful thing to fall into the hands of the living God; who is a consuming fire, *Heb. 12. 29.*

True, He that maketh gain, blisseth himself, as the Psalmist speaks, *Psal. 112. 10.* Yea, if he can, (I mean the cunning *Machevillian*, whom the Devil and covetousnesse hath blinded) any way advantage himself, by anothers ruine; and do it politickly: how will he hug himself, and applaud his own wisdom! *Hab. 1. 13.* to the end. But by his leave, he mistakes the greatest folly, for the greatest wisdom: For while he cozens other men of their Estates; Sin and Satan cozens him of his soul, see *Job 20. 15. Tim. 6. 8, 10.* And woful gain it is, that comes with the soules losse. And how can we think those men to have reasonable soules, that esteeme money above themselves! That prefer a little base pelf; before God, and their own salvation.

Nor are there any such fooles, as these crafty knaves: For as *Austine* saies; If the Holy Ghost term that rich churl in the Gospel a fool that only hid up his own Goods, *Luk. 12. 18, 20.* find out a name for him that takes away other mens?

These things considered, (*viz.*) the curse of God here, both upon the covetous, and his posterity: and the eternal wrath of God hereafter; toge-

her with the folly and madnesse of preferring *Earth*, yea *Hell*, to *Heaven*; time to eternity, the body before the soul; yea, the outward estate, be it either (soul or body) exempt your self out of the number of those foolish little *Zachems* did: what you owe, pay it; if you have wronged any man of ought, restore it; though you part with a great part of your Estate. Yea, admit you shall leave your self a begger, do it: for (as you see) there is a necessity of it: Yea, there is wisdom, and gain in it; for when it is done, *how to be saved is the best plot*: And better it is to cast your gotten Goods over-board, then make shipwrack of Faith, and a good Conscience, read *Job* 20. from vers. 5. The *Merchant* will cast even *Bulloyn* into the *Sea*, to save himself. And he that is troubled with *aking tooth*, finds it the best way to pluck it quite out.

Here I might shew you, both from the Word, and a world of instances that restoring and giving rather then sinning, is the way to grow rich; mean in pecuniary riches, see *Prov.* 11. 24. & 28. 27. *Mark* 10. 29, 30. *Mat.* 6. 33. *2 Cor.* 9. 6, 9, 10, 11. *2 Chron.* 25. 9. & 27. 6. *Deut.* 7. 13. to 16. & 17. to 14. *2 King.* 6. 25. to *Chap.* 7. vers. 17. *Psal.* 34. 9, 10. & 37. 26, 28, & 33. & 37. 3, 4, 5. *Luke* 18. 29, 30. *Mark* 4. 24. *Hag.* 1. 2. *Chapters, Mal.* 3. 11, 12.

But I fear least addition in this case, should bring forth subtraction. Yea, if this weary you not, its well; for I may conjecture, that time, the deceitfulnesse of riches have wrought in you a change, since we were first acquainted. Wherefore before I go any further, a question would be asked.

Doth Coverousnesse reign in you? Are you yet bewitched with the love of money? Is your heart riveted to the Earth? Are you already involved to this sin? Do you make Gold your God? and Commodity sterner of your Conscience. For if so, all labour hitherto is lost; and that can more be said, will be to no purpose: Yea, it is to no more end admonish you, then to knock at a deaf mans door, or a dead mans grave; and that for sundry reasons.

First, Because, as there is no colours so contrary, as white and black; elements so disagreeing, as fire and water: so there is nothing so opposite to grace, and conversion, as coverousnesse. And as nothing so alienates a mans love from his vertuous Spouse, as his inordinate affection, to any strumpet: so nothing does so far separate, and diminish a mans love to God, and heavenly things: as our inordinate affection to the World and earthly things. Yea, there is an absolute contrariety, and impossibility between the love of God, and the love of Money; *Ye cannot love God and Riches*, *Luk.* 16. 13. All those that doted upon *Purbasars*, *Farmers*, and *Oxen*; with one consent, made light of it, when they were at the *Lords Supper*, *Luk.* 14. 16. to 21. The *Gaderens*, that so highly prized their *Hogs*: would not admit *Christ* within their borders, *Luk.* 8. 37. That was covetous and loved money, could nor love his Master: therefore sold him. When *Demas* began to embrace this present world,

forsook Paul, and his soul-saving Sermons, 2 Tim. 4. 10.

If a mans affections be downward, his hope and inheriance cannot be above. And they that expect no life after this, will make as much of this as they can.

Secondly, If a covetous man do repent, he must restore what he hath wrongfully gotten, which perhaps may amount to half, or it may be three parts of his Estate at a clap : which to him is as hard, and hath an injunction as that of God to Abraham, Gen. 22. 2. Sacrifice thy Son, thine only Son Isaac. Or as that of our Saviours to the young man, Luk. 18. 22. Sell all that thou hast, and distribute unto the poor : And is there any hope of his yielding ? No, Covetousnesse is idolatry, Ephes. 5. 5. Col. 3. 5.

And Gold is the covetous mans God : and will he part with his God, a certainty for an uncertainty ? No. A godly man, is content to be poor in outward things, because his purchase is all inward : but nothing except the assurance of heavenly things, can make us willing to part with earthly things. Neither can he condemn this life, that knows not the other : and so long as he keeps the weapon (evil gotten goods) in his wound, and resolves not to pluck it out by restoring : how is it possible he should ever be cured ? Whence it is that we shall sooner hear of an hundred Malefactors contrition at the Gallows ; then of one covetous Mizers in his bed. To other sins, Satan tempts a man often : but covetousnesse is a sin, and recovery upon the purchase. Then he is sure of him ; as when a Taylor hath lockt up his Profit in a Dungeon, he may go play.

Thirdly, Covetous men, are blind to all dangers ; deaf to all good instructions : they are besotted with the love of money, as Birds are with their bone. Yea they resolve against their own conversion : The Scribes and Pharisees who were covetous : shut their eyes, stoppe their ears, and barreth out their hearts against all our Saviour did, or said. Yea, they scoff at his preaching. And of all sorts of sinners, that Christ preached unto : he was never scorned nor mockt but by them ; when he preached against Covetousnesse, Luk. 16. 14. And well may rich worldlings, scoffe at Christs poor Ministers : when they think themselves as much wiser, as they are richer. And commonly, the cunning Politician is wiser then his Pastor ; or indeed any of his plain dealing Neighbours ; by five hundred, if not by five thousand pounds. These things considered, no wonder that our Saviour expressly affirmeth, that it is easier for a Camel to go through the eye of a needle, then for a rich man (that is, a covetous rich man) to enter into the Kingdom of Heaven, Luk. 18. 25. and the Apostle, That no covetous man can look for any inheriance in the Kingdom of Christ, and of God, Ephes. 5. 5. 1 Cor. 13. 9, 10.

Secondly, Hence it is, that in all the Word of God, we read not of one that was covetous, but Hypocrites : as Laban, and Nabal, and Judas, and the rich Pharisee, and the Pharisees. For though Zachary (before he met with Christ) knew nothing but to scrape : yet so soon as Christ had changed his heart, all his mind was set upon restoring, and giving, Luk. 19. 8. which also was the miracle, like his curing of him that was sick of the dead Palsie, Matth. 9. 1.

to 7. And *Christ* did some miracles which none of his *Apostles* were able to do; *Matth.* 27. 16.

And indeed, it is a sin so damnable, and inconsistent with grace: that of all sins, the children of God have cleared themselves from Covetousnesse, when they would approve their integrity before God and Men. Thus did *Moses*, 1 *Sam.* 12. 3. and *Jeremiah*, Chap. 15. 10. and *Paul*, *Act.* 20. 33. and *Job*, Chap. 31. 24, 28. and *Agur*, *Prov.* 30. 8. and *David*, *Psal.* 4. 6, 7. and *Solomon*, 1 *King.* 3. 5, 9. and *Zachens*, and in fine all that fear God, 1 *Cor.* 7. 30, 31, 32. Their expressions are very remarkable: but I may not fitly repeat them.

We find many acts of deception in the *Saints* infirmity in those ages. But covetousnesse, that idolatrous sin we find not. Once *Noah* was drunk with wine, never drunk with the World. *Lot* was twice incestuous, never covetous. *Peter* denyed his Master thrice; it was not the love of the World, but rather the fear of the World that brought him to it: for he denyed the World, before he denyed his Master. Once *David* was overcome with the flesh, never with the World. Grace may stand with some transient acts of naughtinesse, but never with covetousnesse: those who are overcome with it, avarice is an habitee.

Covetousnesse is flat idolatry, which makes it out of measure sinful, and more hainous then any other sin, as appears, *Col.* 3. 5. *Ephes.* 5. 5. *Job* 31. 28. *Jer.* 17. 5. 1 *Tim.* 6. 9, 10. Fornication is a foul sin; but nothing like this: that pollutes the body, but covetousnesse defileth the soul: and is more like of other sins. Yea, it is such a sordid, and damnable sin; that it ought not once to be named among Christians, but with detestation, *Ephes.* 5. 3. Not ought covetous persons to be admitted into Christian society, 1 *Cor.* 5. 11.

Thirdly, From hence it is; that the whole Bible, all the Sermons we hear; yea, the checks of their own consciences, and the motions of God's Spirit, judgments, mercies, and what else can be named, prove altogether ineffectual. And that there is so small a part of the world, scarce one of a hundred, that runs not a whoring after this Idol: and is not in too great a degree covetous. That from the least, even unto the greatest, every one is given unto covetousnesse, and to deal falsely, *Jer.* 6. 13. & 8. 10. (For I may say it with fear and trembling) where shall we find a just *Cato*, *Rom.* 13. Where can we meet with a sincere single hearted *Nathaniel*, in whose mouth there is no guile, *Joh.* 1. 47. where with a *Job*, an upright and just man, *Job* 1. 1. Where with a *Samuel*, that can be acquitted by himself in private, and others in publick, by God in both, 1 *Sam.* 12. 3. where with a *Paul*, that can say, I have coveted no mans silver nor gold, *Act.* 20. 33. & 24. 16. where with one that does unto all others, as he would have others do unto him, as our Saviour requires, *Mat.* 7. 12. Where is a *Jonathan*, 1 *Sam.* 23. 16, 17. or an *Eliazer*, *Gen.* 15. 2. to be heard of, that is not troubled at, but can rejoice in their welfare; by whom themselves are deprived of great honour, and Revenues. O that I could be acquainted with three such men.

And yet Justice is the mistress of all vertues; and the truest relation

good man. For as the Touch-stone tryes Gold, so Gold tryes men : and there is little or no danger of that soul, which will not bite at a golden hook.

Ministers wonder that their Sermons take no better ; That among many Arrows, none should hit the mark : but God tells us the reason, *Exh. 33. They sit before thee, and hear thy words : but their heart goes after their covetousnesse*, vers. 31. O this golden Devil, this Diana hath a world of worshippers : For how to gain, is every mans dream from sun to sun, as long as they have one foot out of the grave. Yes, it destroyes more soules, then all other sins put together, as the Apostle intimates, *1 Tim. 6. 10.* But were men so wise, as they think themselves : Yea, did they but truly love themselves, and covet to be rich indeed, and not in conceite onely : they would both know and believe, that *better is a little with righteousness, then great Revenues without equity*, *Prov. 16. 8.* And (to omit all that hath been formerly said) that ill gotten goods, lye upon the conscience, as raw meat upon a sick stomach ; which will never let a man be well, untill he hath cast it up again by restitution. That sin armes a man against himself ; and our peace ever ends with our innocency : That guilt occasions the conscience, many a secret wring ; and gives the heart many a sore path. Or if Satan finds it advantagious, to lull us asleep for a time ; yet when death besiegeth the body, he will not fail to beleaguer the soul : and that then there will be more ease in a nest of Hornets, then under the sting of such tormenting conscience. And certainly, did you know what a good conscience, and the peace of God which passeth all understanding is ; you would think it more worth, then all the worlds wealth, multiplyed as many times, as there be sands on the Sea shore, that any thing, that every thing were too small a price for it. That things themselves, are in the invisible world : in the world visible, but their shadowes onely. And that whatsoever wicked men enjoy, it is but as in a dream : that their plenty is but like a drop of pleasure ; before a river of sorrow, and displeasure : and whatsoever the godly feel, but as a drop of misery, before a river of mercy and joy. And lastly, That shallow honesty will prove more profitable in the end, then the profound quicksands of craft and policy.

Wherefore let your conversation be without covetousnesse, and be content with that you have (I mean remaining, after you have faithfully, and impartially given to every man his own.) For God hath promised, never to leave nor forsake you, if you will relye upon him, in the use of lawful means onely, *Heb. 13. 5.* And (with which I will conclude,) bethink your self how I beseech you, rather then when it will be too late ; when the Draw-bridge is taken up, and when it will vex every vein of your heart ; that you have no more care of your soul.

R. T.

London, Printed by J. L. 1653.

1934

The second Part of *Pbilarguromastix*.

O R,

The Arreignment of *Covetousness*, and *Ambition*, in our great and *greedy Cormorants*. That retard and hinder Reformation, (all whose *veathes*, are at *riches*.) that make gold their god; and *commodity* the *stern* of their *conscienc*s: that hold every thing *lawful*, if it be *gainful*: that prefer a little *base self*; before God; and their own *salvation*: that being *satted* with Gods *Blessings*; do *spurn* at his *Precepts*.

The second Impression much enlarged

By *R. Younge*, *Florilegus*.

Imprimatur, *Thomas Gataker*.

CHAP. 13.

IN the former part I have shewn, how the *Common-wealth* hath been *robbed*, *defrauded*, and *abused* by *Monopolists*, *Ingrossers*, *Lawyers*, and all kindes of corrupt *Officers*: and how the *Supream Magistrate*, hath been the sole cause of all. Whereby they have *gulled* and *cheated* the *People* without controule, or once being *ashamed* of it. I have likewise declared, what every of them in their several places ought to *do* or *suffer*, and be served for their *baseness*. Which was as much, as I could at first *hold in forma pauperis*. And now finding that it hath bin as *acceptable* to the *honest* and *innocent*, as *distastful* to the *galled* and *guilty*: (nor did I expect by carrying my *saddle* to shame my *horse*) I am willing at the same rate, to add the like *scantling* about *corrupt Judges*: and to him way, how this *Nation* may become more *happy* and *flourishing* thereby. The former Part contained twelve Chapters, the thirteenth begins and goes on thus.

Nor would *Delinquent Judges*, and *Officers* be dispens'd withall: but severely punished according to their several demerits. His *Highness* should well to serve them, as *Combyses* served *Sisammes* a *corrupt Judge*: who he had his *sk* to be *slayed off*, (though his very friend) and *nail'd over* his *Judgement-Seat*; for example to those that should succeed in his place. And this would make others afraid, and that fear would keep them *honest*. Which neither the *Oath* they take, nor their *conscienc*s will do. For every man as he hath a *conscience*; so he is *sworn* to *judg* uprightly, to take no *bribes*;

*The arraignment and conviction of Covetousness, and
bribe, &c.* O that this conscience might ever give the Judgement ! But
me, how often are the *Laws altered, misconstrued, interpreted, or
made as a Nose of wax ; A Cause good to day, bad to morrow ; y*
the same case ; His opinion firm, yet sentence prolonged, changed, rev
as the Judge is made by friends, bribed, or otherwise stands affected
the wicked hearts, and wide consciences of some Judges ; as we
Attorneys, and Lawyers : Who like Burs hang together, and like And
hold up their Clients, till they burn each other to Ashes. They re
warmth by these, these by them their destruction. They are Band
live by other mens loss : And become rich by making others poor ;
felicity is in bringing others to misery, and making merchandize of the
These be Gowned Vultures, Harpies, Devils in the shape of men. The
far from being Peace-makers ; to whom the Kingdom of Heaven is prom
And should they not be all served alike ? and in the same manner b
Specified ?

Nor can his *Highbness*, as I conceive (I mean when other affairs will
leave, if he seeks the *publick good*, and not his own *private gain* : If he
tends not by receiving gifts, to sell his own liberty (which I do not in
least fear :) for those *Governours* that are plain-hearted themselves,
the bitterest enemies to deceit in others,) do less then compel
to restore, what they have unjustly gotten. Like *Constantin*
Great, who caused *Proclamation* to be made ; that if there was
ny, of what place, estate, or dignity whatsoever, *Judges, Earls, Fri*
or Palatines, that had not dealt uprightly and justly, every man sh
be freely admitted to appeal to him ; and upon proof they should
satisfaction, and further suffer as the case deserved. Yea, and I hope
ving done this, he will discard them all ; after the example of *Alex*
Severus, who in the beginning of his Reign, discharged all them
were known to be vicious persons from their *Offices*, and forced them
make restitution of all that they had taken bribes of, or defrauded
from thenceforth to live of their own proper labour. Nor would he
keep in his *Court*, any ill disposed person ; or suffer any though ne
near to him in blood, once found faulty, to escape unpunished ; as *L*
ains delivers it. And this is of great concernment, for, take away the
hed from the King, (or those that govern in chief) and his *Throne* sh
established in righteousness, *Prov. 25. 5*, whereas let them remain, they
but prove like the *Canaanites* (not cast out by the *Israelites*, as God
manded) who became by his just judgement, for their neglect a *snare*
destruction unto them ; a whip on their sides, and a thorn in their eyes *Jos*
3. Joshua 23. 13.

And full well they deserve it, for they ought to be indicted, not
for *Bribery*, but for *Perjury* also. As most basely perjured they are,
mong other things in their Oath, when they are made *Judges*, or

But that they shall take no bribes, or gifts. Which Oath, if they had the like are to keep, would cause them to imitate Sir Thomas Moore; who, when two great silver Flaggons were sent him by a Knight, that had a Suit depending in his Court (though gilded with the specious pretence of gratulation) sent them back again, filled with his best Wine: saying, *If your Ma- well like it, let him send for more.* And when his Lady at another time, offered him a great bribe, in behalf of a Suppliant, he turned away with these words; *Gentle Eve, I will none of your Apple.* It will be long enough, ere you hear the like of these Cormorants I am speaking of; whom I may then to that Lord Chief Baron, who when one offered him fourscore pieces, protesting, That no living soul should know it, answered; *Make up an hundred,* and then let all the Town know of it.

Yea, this would also keep them from such vast estates as usually they leave behinde them: We read of Sir Thomas Moore, that having been of the Kings Counsel, and gone through many Offices, besides his Lord Chancellorship for almost twenty years together: after his debts were paid, If he had not (his Chain excepted) left, the worth of an hundred pounds in moveables; and his Land before his Mother-in-law died (who survived him many years) did not amount to above fifty pounds per annum. Nor el was he ever a prodigal spender.

CHAP, 14.

These being cast out, provision would be made (if I may be worthy to advise) that none come in their places, but such as fear God, hate covetousness, love godliness, and deal uprightly. Alexander Severus, Adrian, and other Emperours of Rome, would call to their Counsel, and in places of Judicature not their Favourites; but men learned, grave, experienced, of good conscience and known integrity.

Aurelianus the Emperour, was so fearful of placing an unworthy man in the Seat of Judicature, that he never admitted any to the dignity of Senator, but such as none could justly except against, and then with the consent of the whole Senate.

Then that they may continue so, and discharge the trust they are put in; His Highness may please to follow the example of these ensuing presidents: (I am bold, though much unworthy to advise). Antiochus had that charge to have justice administered, that he writ to all the Cities in his Kingdom, that they should not execute any thing he commanded, if it were contrary to Law. And the Emperour Justinian, commanded the Lawyers to swear; they should not plead in an evil or unjust cause. That Law, which was made in the ninth Parliament of James the First, King of Scotland; did obynall counsellours and Advocates, before they pleaded any temporal cause; to take oath and swear, that they thought the Cause to be good they pleaded. Antoninus, never sent any Prator or other Officer of State, to govern any Province, but who were free from pride and covetousness. And

4. *The arraignment and conviction of Covetousness and*
 withall caused them first, to give up an *Inventory of their own*
goods; to the end, that when their charge was finished, the increas
 their wealth should be considered: telling them, that he sent them to
 minister justice, and not by fraud to rob his people. The Emperour
 Trajan, and Theodosius; made all Judges, and Governours of Provinces
 at their entring upon their charge, to swear that they had not given
 promised any thing to procure their places. And also that they would
 nothing, but their just fee: And if it were proved that they had
 any thing (it being lawful for every man to accuse them) they should
 pay four times as much; besides the infamy of their Perjury. And
 Moses, (who is a president beyond all exceptions) charged
 Judges to hear all Controversies between their Brethren, and to judge
 teously between every man and his Brother, and also the stranger that
 with them. Further charging them, that they should have no respect
 persons in judgement; but hear the small as well as the great, not for
 the faces of men. Yielding this as a reason, for the judgement is
 Deut. 1. 16, 17. Briefly, let not sin be connived at, but see that justice be
 executed impartially; for good Laws without execution, are like the
 of George on horsback; with his hand alwayes up, but never striking. A
 mans greatness protect him; It is the impartial execution of noble
 commands, that wins credit to Government. And the want of it cuts the
 news of any State. If there sins have made them base, let there be
 your in their penalty: Or else the wickedness that is done by them, be
 reckoned unto you, the permitter, for your own; for Governours
 themselves guilty of those sins they punish not. So that to be merciful
 offenders in this case; is to be unmerciful to your self: yea, to the
 offending, and the whole Nation, as I could easily demonstrate, or
 stand upon it.

The best friends to a State, are the impartial Ministers of justice.
 Nor do the prayers of them that sit still and do nothing: so much
 Gods wrath against us: as their just retribution, be the delinquent
 so mighty. Obedience is better then sacrifice, as Samuel told Saul,
 ring of King Agag. Yea, the Prophet compares that pity and mercie
 to witchcraft and idolatry. And tells him that for his so doing, God
 him off from being King, 1 Sam. 15. 22, 23. So that the summe of all
 them that sit at the Helm discharge their parts; and all will soon be
 ed: Let them that govern in chief be men of courage, fearing God; and
 tiring covetousness, Exod. 18. 21. A King by judgement, maintaineth
 Countrey: but a man receiving gifts, destroyeth it. Prou. 29. 4.

And now, blessed be God, his Highness hath leave and opportunity
 redress all: let our earnest and incessant prayers be, that he may well
 prove the same; to Gods glory, the Nations good, and his own
 renown and comfort: that so his Government may be found like the

godly *Constantine* : who succeeding immediately *Dioclesian*, and other
 murdering *Emperours*, was a notable nourishing Father unto the *Church*;
 under whose shadow the *Christians* dwelt, and prospered a long time. And
 here I am, we have far more hope of compleating Reformation, both in
 Church and Common-wealth, then we had formerly; when the Delin-
 quents themselves had all the power in their own hands, and when the
 commonness of offenders, had benumbed the sense of offending.

Now the way for his *Hightness* to effect it, will be, not to imitate our
 former *Governours*, who measured their right by their power; and that
 would therefore do injury, because they could do it. Yea, if I may be so
 bold, were they not Heads under which the whole body groaned? and
 most of the members were ill affected. Did they not make their greatness?
Supersedeas to sin, and a *Protection* against the arrest of judgement?
 Did they not think, that because they were great on earth; they might be
 bold with heaven? Did they not make it lawful to prophane the *Lords*
 day; and juggle out Gods honour (which should be more deer to Princes
 then their Crowns and lives) with their own? and think to bear off the
 judgements of God, by vertue of their high places? Was not *vice* coun-
 tenanced, and *vertue* discouraged? until God resisted their pride, and
 made them to know; that be they never so great, even *Kings*, *Monarchs*,
Emperours; though they are gods among men, and many made gods of
 them; yet they are but men with God: who is King of Kings, and Lord of
 Lords, *Psal. 82. 6, 7. Revel. 19. 16*. And scarce so do the good esteem them-
 selves; *Constantinus*, *Valentinianus*, and *Theodosius* three *Emperours*: cal-
 led themselves *Christs* vassals: Such is the distance between him and the
 greatest Potentates on earth.

CHAP. 15.

Wherefore be wise now O you most noble Protector, be instructed ye his
 honorable Counsellors: Serve the Lord with fear, you whom God hath
 so highly honored, as to make you (together with this noble Fair-
 one, never to be forgotten) the happy deliverer of your Countrey. Serve
 the Lord with fear, and rejoyce with trembling, *Psal. 2*. Seek the publick
 good, (and not your own private gain) as your place engageth you, For
 the chief Magistrate is a mixt person; the Physician of the Common-
 wealth, the Father of the Countrey, the Spouse of the State: who was wont
 to be married unto the Realm at his Coronation. Make *Epami-
 nidas* your President, whom all the riches of the world, could not with-
 draw from the least duty to his Countrey, as *Alian* reports. Yea, love
 your Countrey as *Ziska* did, who wisht that his skin might serve
 the *Bohemians* in their wars; when his body could no longer do it. I-
 mitate *Mordecai*, who was great among the Jews, accepted among the
 multitude of his brethren, procured the wealth of his people, and spake peace-
 ably to all his seed, *Ester 10. 3*. With good *Nehemiah*, be not chargeable
 to your people; neither let your servants domineer, and rule over them, as

6 *The arraignment and conviction of Covetousness and*
both been the manner of former Governours, Nehem. 5. 15.

If some special occasion requires (as occasion enough there is) necessity urges you to borrow: let it be of those you have enriched, and good to; rather then of such as have already suffered, as the manner hath been,

Be able with *Samuel*, to justify your self before all the people, 1 Sam. 9. 4. And with *Moses* the same, *Numb. 16. 15.* nor could any one people tax either of them in the least. And happy is that man, that be acquitted by himself in private, in publick by others, by God in both in all likelihood, there is no danger of that soul, that will not be golden hook. And indeed it is too base and sordid for honour to be covous. Though multitudes there are in these degenerate times; (which men generally worship the Golden Calf) that imitate *Themistocles* before he was elected to bear authority in the *Common-wealth*, was worth; but when he had once swayed the place of superiority, was banished; his very moveables being praised, did amount to an hundred Talents,

Receive no gifts, for whosoever receiveth a benefit; selleth his country. Besides, it is Gods expresse command, *Thou shalt take no gift the gift blindeth the wise, Exod. 23. 8. and destroyeth the heart, Eccle. 10. 1.* In choosing of Officers, Judges, &c. let God be consulted, without *Samuel* himself, will take seven wrong before one right, 1 Sam. 16. 7. And how contrary Gods method, and that of mans is, may be seen, 7. *This Moses, whom they forsook, saying; who made thee a Prince Judge; the same God sent for a Prince and a deliverer, by the hand of an Angel, which appeared to him in the Bush, Verse 35.* Let all places be bought and not sold; to the most deserving, and not to such as will give more to them; viz. not to the covetous and ambitious; who make preferment their god, and Mammon their Mediatour: who study more to be advanced, then to be worthy of that advancement. The godly and consciencious can make no such gain or profit of places and offices as they do, that buy them at high rates: they dare not take bribes to move their money again; Nor enrich themselves, by making others poor: it will be so honourable, as they may still be honest. And in all reason, man be not worthy of a place, why should he have it? if deserving, should he buy that, which (in justice, piety and true policie) is due him?

Do not think every one sufficient, that thinks himself so: yea, *qui ambit*. Let him never speed, that sues. They that are worthy, are sued to. Let such be preferred, not as would have places; but such as would have. That think it better to be worthy of honour, then to have honour. I most admire the humility, and grace of those; whose virtues are visible, whiles their persons are obscure: it is secretly glad to shine unseen,

Good men know Offices to be *Callings*: and so will not meddle with them, until they be called unto them. Ambitious and unworthy men are like *Abſalom*, who with a great deal of subtilty, insinuated and intruded himself: pretending what great matters he would do, if he were made Judge in the Land, or deputed of the King to bear Causes; when he intended nothing less, 2 Sam. 15. 2. to 7. Or like Pope Boniface, who meek-minded man, would eat only a dry crust, until he had gain'd the Popedom. In the vacancies of the See of Rome, the Cardinals use to compose certain consultations, to reform the Papal Government: and with all sware to perform: if they shall be chosen to the Popedom: though it appears by all precedent examples, that every one sweareth with a minde not to keep their oath, in case he shall be Pope.

Forwardness argues dishonesty, or insufficiency: When Jesus perceived that they would come to take him, to make him a King: he with-drew himself, and departed, John 6. 15. None in all Egypt, or Middian was comparably so fit, for that Ambassage to Pharaoh, as Moses: which of the Israelites had been brought up a Courtier, a Scholar, an Israelite by blood, by education an Egyptian; learned, wise, valiant, experienced? Yet, who am I, says he? The more fit any man is, for whatsoever vocation; the lesse he thinks himself. The un-worthy think still, Who am I not? but modest beginnings give hopesful proceedings and happy endings.

With Moses, Abraham and Job relieve the oppressed, judge the fatherlesse, and defend the widow, when they cry unto you; and such as are ready to perish, but have none to help them. Break the jawes of the unrighteous, and pluck the prey out of his teeth, Genes. 14. 14, 15, 16. Job 29. 12, to 18.

CHAP. 16.

SO demean your self, that the good may love, and the wicked fear you. When Rome was in her great prosperity, no service was left unrewarded, nor crime unpunished. And of the two, seem with Domitian, rather cruel in punishing, then dissolute in sparing offenders. It was a commendable, and impartial severity in Seleucus: who rather then the Law should be violated, in favour of his sons two eyes; would lose one of his own. And so in that godly Bishop, who excommunicated Marcian his own son, having committed whoredom.

We read that Solomons Tribunal was underpropt with Lions, to shew what mettle a Magistrate should be made of, not that they should be like Lions or Bears, as too often they are; as that wise King makes the resemblance, Pro. 28. As a rearing Lion & an hungry Bear: so is a wicked Ruler over the poor people, v. 15, 16. And the Prophet Micah, Chap. 3. They eat also the flesh of my people, and slay off their skin from them; they break their bones, &c. Vers. 3. But to shew that they should be of an undaunted courage, in discharge of their places; though otherwise most meek. No man could have given more proofs of his courage; then Moses, he slue the Egyptian, he confronted

fronted Pharaoh in his own Court, he beat the Midianite Shepherd; feared not the troupes of Egypt; he did look God in the face, amidst the terrours of Sinai: and yet that Spirit which made and knew heart, sayes, *He was the mildest, and meekest man upon earth.* Mildness and Fortitude, may wel lodge together in one brest; to correct the misdoings of those men, who think none valiant, but those that are brave and cruel.

Magistrates must not be cruel, subjects are their sons; and such should be their corrections, such the provisions of Governours as for their children: as the obedience and love of subjects should be filial. Severity should never be but by compulsion. Christianity abhors cruelty, and rather wishes with that happy Queen; that it knew not how to write, than sign a sentence of condemnation.

Do nothing of moment without counsel, for without it purposes are appointed: but in the multitude of Counsellours there is steadfastness, Prov. 15. 22. and let them be such Counsellours, as will counsel you for the peoples good, as well as your own, should you be never so unwilling to hear it. Resembling Jonathan, who spake good of David to Saul his father: though he incurred the Kings displeasure, and hazarded his life. And as Saul thereupon, hearkened unto the voice of Jonathan, and sware, *As the Lord liveth he shall not die*: so Noble Prince, not only hear but follow such counsel, if you will have the Land flourish, and your government established.

But in no case hearken to Flatterers, for they will perswade greatly that they are more then men, that they may do what they list, and that they are accountable to none but God himself; how destructive ever they are to their Countrey. Yea, Alexander's Flatterers, would perswade him, that he was a God. Dionysius his Parasites would lick up his spittle, and boast that it was sweeter then Nectar, or Ambrosia. It is well observed, that flattery and treachery are but two names of one vice, or sundry sutes of the same mischief: for flattery is but gilded treason, or poison in an enamel'd cup. It is an evil more tame, not less dangerous; and it hath been better for many Princes not to have been, then to have been in the conceits, of a more divine mettle then other men; as they shall be (and not seldom) told.

Nor are any fit, or worthy to be of your Counsel; but such as fear God. In vain shall you hope that a carnal heart, can prefer the care of his soul, or the good of his Countrey; to the care of his own safety and name, God to Caesar. Hope of preferment, or fear of punishment, make them like Spaniels: which ever hunt that way, their Master looks. Or like weathercocks, that will look which way soever the winde blowes. But your Highness hath long since learned of King Solomon, that as the Northwinde driveth away the rain, so does an angry countenance the flattering tongue. Prov. 25. 23.

But because it is not easie to meet with such Counsellours, as will al-
wayes counsel you for the common good, and according to their consci-
ences; which occasioned *Dionysius* the Tyrant, being retired to *Athens*,
after he was deprived of his Kingdom: to bewail the state of Princes, e-
specially in that men never spake freely unto them, and the truth was e-
ver hid, and concealed from them. And likewise *Alphonfus* King of *Spain*
and *Naples* a good Prince, to bewail the case of Kings: for that they
hearing with other mens ears, could seldom hear truth. And therefore he
held it a great happiness, that he might consult with his Books, especially
the Bible; which he is reported to have read over fourteen times in course,
together with *Lyra*, and other mens notes upon the Text. And indeed
dead men are the best Counsellors: Books will speak, when Counsellors blanch,
as the Lord *Bacon* hath well noted. Yea, Conscience is also Gods Moni-
tor to speak to great men; when others either cannot, or dare not speak, as
Divines well note; and therefore would be hearkened unto and obeyed.

In the last place, as your Highness would have *Christ* to maintain and
continue, blest and prosper you in all your undertakings, as hitherto
he hath, even to the astonishment of all both friends and enemies: so let
it be your principal care, to maintain the purity of his worship, and the
true Religion; together with a godly, able, orthodox Ministry: without
which the former cannot possibly subsist. Yea, take away the Ministry, or
their maintenance: and you pluck up Religion by the roots, as *Satan*, to-
gether with his instruments (those new-start-up white Devils, that have a
long time made it the main of their business; to plot and contrive their
downfall, and indeed to extirpate the very Nurseries of all Learning,
that so they may with *Ieroboam*, make Priests of the lowest of the people)
know. Your Highness hath done God and his Church much service many
ways; but never more, nor more opportunitely, then in this last, of breaking
their deep & devillish design about the Ministry, & their maintenance; and
in frustrating their imaginary, but most mischievous and malicious hopes, the
which will one day, add weight to your Crown. That days work made many
to rejoyce: but when with the news, this ensuing passage came into my
minde; it made me no less thankful, then joyful. The which was this: *Philip*
of *Macedon* besieging *Athens*, sent Legates to the City, conditioning with
them; that if they would deliver into his hands ten of their Quatours,
such as he should chuse, whom he pretended to be the disturbers of their
Common-wealth, he would raise his siege, and be at peace with them. But
Demosthenes smelt out his plot; and with the consent of the *Athenians*,
returned him this apoloigical answer. The wolves came to treat of a league
with the Shepherds; and told them thus: All the feud and discord betwixt
you and us, ariseth from a certain generation of Dogs which you main-
tain amongst you: Deliver us up those Dogs, and we will be good friends
with you, neither will we any wayes wrong you. The Dogs were deliver-
ed

ed up, the Peace was concluded, the *Shepherds* secure : but Oh the *Massacre* that was presently made amongst the poor *Lambs* : they were devoured, the *Shepherds* undone; and all by parting with their *Dogs*. *Antinomian* and *Antibaptistical* faction could once get the *Ministers* Gospel to hold their peace, or procure them to be muzzled by *Authority* or to be delivered over to their *wolvish* cruelty; we were to our *Error* would then play *Rex*, *Darkness* triumph, *Hell* make play *Truth* would languish, and all goodness fall flat to the earth. As *libertines* now regard them, they would then miss them; and wish for them. *Say*; *Blessed is he that commeth to us in the Name of the Lord.*

CHAP. 17.

THUS may you comfortably do my *Lord*, and then making it your principal aime and end, (with *Asa*, *Hezekiah*, *Jehoshaphat*, *Josiah*, *Isaiah*, *Constantine* the Emperour, and King *Edward* the Sixth, that such for early holiness) to do that which is good and right in the eyes of the *Lord*, in seeking the good and welfare of the people, and in promoting *glory* and *worship*, 2 *Chron.* 30. 1. to the end of the Chapter, and 19. 24. 2. to 8. 2 *Kings* 10. 16, 17, 18. *Exod.* 23. 24. *Zeph.* 1. The *God* of *Israel* shall be with you, and so crown your undertakings with prosperous happy success: that all your enemies together with *Gog* and *Magog* never be able to do you hurt. Yea, do you but yield to *God*, touch his *Commandements*: and *God* will so yield to you, touching your petition: that his dealing towards you, shall be to the astonishment of a *World*. For then as by his singular providence, he turned *Achish's* wisdom, *Shimeis* cursing, those *Princes* conspiracie, *Dan.* 6. 12, 13. the lice of *Haman*, and the *Arrians* hatred and devillish industry; to the small good, honour and profit of *David*, *Daniel*, *Mordecai*, and *Esther*: so the same *God* shall turn the most deep and devillish plots and practices of your worst and greatest enemies, to your great good, benefit and advantage.

Proceed therefore, thrice *Noble Sir*, until you have compleated a happy *Reformation*, both in *Church* and *Common-wealth*. Many *high* *Castles* and *hige Mountains* have bin thrown down, & removed to level the *sundry Bulwarks* and *Fortifications* built up, to shelter and defend the friends of *Peace* and *Truth*. It will be to your eternal praise and comfort if you both erect and finish the whole *Fabrick*. This is the way, and only way to make you truly happy and comfortable; to make your advancement a blessing to you, and the *Nations*; and to establish *Power*, and *posterity*: when your conscience shall be able to testify, out of a *publicke spirit*, and for the love you bear to *Christ* and his *Church*; you can make your self a servant unto all that need your aid.

Whereas on the contrary, if you shall out of any private, or selfe interest; neglect or hinder this great work of the *Lord*, whereunto

hath called you : if you should not *hearken to the voice of the Lord your God, to do his Commandments* : your greatness will yield your *Highness* but a little solace.

As what will all your Honour and Greatness do you good ? I need not tell you, how the odds that is between the *high and low, rich and poor*, in respect of true happiness is such; that the wise and good have never desired *dignity* barely for it self ; but even fought to shun, and avoid *great places*; except it hath been more to *do good*, then to *grow rich*, or *great* in them.

Good men that have clarified understandings ; have many solid and weighty reasons, to dissuade them from great *Offices*, and *high places*.

First (not to nominate what hath been already said in the former division) in regard of the *great cares*, and *pains*, and *fears*, and *dangers*, which usually they are subject unto, and attended withall : and likewise the peoples *envy, malice*, and *evil speaking*, deal they never so *evenly and uprightly*. We read that when *Isocrates* was demanded, if he would be a *King*; his answer was he would not : and being asked wherefore, he said, If *I judge rightly*, I cannot eschew hatred, and evil speaking on the one side; and again, if *I judge wrongfully*, I can no less escape it on the other : yea, I cannot eschue the pain of eternall *damnation* ; Wherefore I shall better content me, to remain as I am. But this of mens evil requital, and hating them ; is least to be stood upon.

For to speak really and impartially, what is the *Justice, the Judge*, yea, the *King himself* ? but a *great servant to the Common-wealth* : (as *Statesmen* are wont to call them.) Yea, *Antiochus* thus told his son *Demetrius*, that *Kingly rule*, was but *noble slavery*. Whence good *Q. Elizabeth*, spake it openly in the *Parliament House*, : that she had rather be a *Maid* than a *Queen*, were it not more for her *Subjects sake*, then her own. Whence *Ptolemy* seeing certain *Fishers*, sporting themselves upon the *Seashore*, wished he were like on of them; adding moreover that *Monarchies* are full of *cares, fears, mistrusts*, and *disguised miseries*. Which also *Charls the Fourth and Fifth Emperors* were wont to alledge, even desiring to lead a private life. And *Seleucus* before them did the like ; adding, that if he should cast his *Crown* into the *high way*, there would be none found, that would take it up, knowing the *cares, charges and griefs*, that ever did accompany it. And *Pope Adrian* said, he conceived, no estate so miserable, nor dangerous as his own : and that he never enjoyed a better, nor more pleasant time; then when he was but a simple *Monk*. *Trajan* the Emperor, wrote unto the *Senate of Rome*, that having now tasted the *cares and pains* which the *Imperial State* brought with it; he did a thousand times repent, that ever he took it upon him. I have read also of another *Romane*, (whose name hath slippt my memory) that long aspiring to be *Emperor*; he was not so forward formerly to have it ; as now feeling the

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14 *The Arraignment and conviction of Covetousness* And
burthen, he was willing to cast it off; even bemoaning himself, and
plaining, how heavy and burthensome he had found it. Demosthenes
so, after a long Government at his pleasure, in the *Common-wealth* (of
what consideration himself knew best, and *Statesmen* may easily guess)
is reported to have confest to his friends, who came to visit him: that
the beginning, two wayes had been proposed before him; the one lead
to the *Tribunal of Authority*, the other to his grave; if he could by
reason have foreknown the evils, the terrours, the calumnies, the en
the contentions and the dangers, that men in such places must accus
rily meet with, that he would much rather with alacrity, and cheerful
have posted on to his *Sepulchre*; then to his greatness. And lastly, when
some egged Dioclesian forward, to re-enter again into the *Empire*, he
swered them: that having once escaped the *Plague*, he would no
drink *Payson*; and was contented to become a *Gardiner*. To come
this reason, besides all this a *Prince* is alwayes in great danger, and
of his life by treason: especially a good one, as the Life of Queen
Elizabeth may inform us. To omit many examples of the Kings of
and Judah; as being well known, as also a cloud of examples out
other *Histories*: we read that in the *Imperial Seat*; in the space of
hundred yeers (in vvhich were threescore Emperours) there were
three that died in their beds by sickness; all the rest suffering violent death.
So that how great and glorious soever, they may seem to men of
World; they are but in a sad condition. As suppose a man arrayed
apparelled in Tissue, or Cloth of gold; set in a *Chair of State*, having
before him a *Table* furnished, with all dainty delicacies; his servants
dukes and Princes; his riches the very choicest and chiefeest treasures
Kingdoms of the world: but withall that there were one standing
with a naked sword to cut his throat; or a wilde Beast, ready to pull
in pieces: we cannot otherwise say, but his condition is rather to be pitied
then envied. Now it fares not so with other men, the mean Cottage of
Swain stands in more safety, then the Palace of a Prince.

Furthermore, the greatest Princes cannot so clip the wings of prosper
or victory; but she may flie away before they dream of it. Riches, hono
pleasures, are so transitory; that the same day hath seen the knee bow
to the head, and again the head stooping and doing reverence to the knee.
Yea, as in fairest weather, a storm may suddenly arise: so one houre
change the greatest King, into the most miserable captive, as every
gives instance. For men are both more sensible of their present misery,
remembering their former happiness; and also more tender and delicate
and so less able to bear it. The memory of former happiness, makes
present misery more deplorable, which like dead Beer, is never more
tasteful then after a Banquet of Sweet-meats. For Bajazet, to change
Seraglio for a Cage: for Valerian, to become a footstool to his proud

are calamities able to sink a soul deep in sorrow. Yea commonly, their change is not more sudden, then it is doleful. Who but *Adrianus*, Emperour of the East, for many yeers? but at length he was set upon a scabbed camel, with a Crown of Onions platted on his head; and in great mockery, carried in triumph thorough the City. And the like of *Polycrates* King of the Samians. *Dionysius*, Henry the Fourth that victorious Emperour, *Gellimer*, that potent King of the Vandals, *Adonibezech*, and many others: of whom I might muster up a multitude. And no fewer of them, whose life and happiness have ended together, as it fared with *Pharaoh*, *Herod*, and *Belshazzar*: who was sitting at a Feast merry, while on a sudden death came like a *Voider*, to take him away: with many the like, though but one example of *Haman* and *Mordecai* might serve in stead of all; to shew that as men honour and obey God in their places: so God will bless or curse them. We see how *Haman*, whose comand ere-while almost reached to Heaven; was instantly adjudged to the Gibbet: while *Mordecai*, who was condemned to the halter, was all of a sudden made second in the Kingdome. What stability is there then, in earthly greatness? when he who in the morning, all knees bowed unto; as more then a man: now hangs up like a despised vermine, for a prey to the Ravens: and when he who this morning, was destined to the Gallows, now rules over Princes, after 6 and 7 Chapters. But

CHAP. 18.

Secondly, good men know, and well consider; that the greatest places, are subject to the greatest temptations: as the highest boughs of a tree, are most subject to be shaken with the winde. That greatest men have the greatest biasses to draw them away. Riches, honours, pleasures are such thorns: that for the most part, they even choke the good seed of Gods word, formerly sown in mens hearts, *Matth. 13. 22.* They are to Religion, as is the Ivy to the Oke; that even eats out the heart of it. The pleasures of the body, are the very poysons of the soul. And the more any man hath, the more cause he hath to pray: Lord, lead us not into temptation. Nothing feeds pride, nor keeps off repentance so much; as a prosperous condition. If I could be so uncharitable, as to wish an enemies soul lost; this were the onely way: let him live in the height of the worlds blandishments. For temptations on the right hand, have commonly so much more strength in them above the other; as the right hand hath above the left. They are more perillous, because they are more plausible and glorious. Whence the Devil did not appear to Christ in a terrible form; threatening the calamities of earth, or torments of hell; but makes fair promises to him, of many Kingdomes and much glory.

Neither hath God worse servants upon earth, then are the great ones of the earth. If adversity hath slain her thousand, prosperity hath slain her ten thousand. Commonly, where is no want, is much wantonnesse: and

24 *The arraignment and conviction of Covetousness* and as we grow rich in temporals, we grow poor in spirituals. We are blessed as Iehu did Iehorams messengers; David, Goliaths sword: against them against their owner and giver; and fight against Heaven with health, wealth, honour, friends, means, mercies; that we received and commonly so much the more proud, secure, wanton, scornful, content; by how much the more we are enriched, advanced, and blessed. *was little in his own eyes*, before God made him great: but when he made great, God was less esteemed by him. Honour and Greatness so swell some mens hearts, and make them look so big: as if the blood of their blood could not be banked, within the channel of their veins. *spend their dayes in wealth*, therefore they say unto God, Depart from us we desire not the knowledge of thy wayes. And what is the Almighty we should serve him? Job 21.13,14,15. Yea, with the rich Glorify the Gospel, they scarce ever think of Heaven, till they be in Hell.

It is the misery of the poor, to be neglected of men: it is the misery of the rich and great men of the World to neglect their God. The faith Christ, receive the Gospel: Luke 7.22. But, the Kings of the sayes David, set themselves, and the Rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder and cast away their cords from us, Psal.2.2,3. All the life of Saul was delicious, resplendent, and contentful: and therefore we finde he did even sink in the midst of delights: but David among so many publick and private calamities and disasters, kept his head above water and stood upright in his heart to God.

Prosperity, makes us drunk with the love of the world: but as composeth drunkenness, so the cross will bring a man to himself again. *Scottish King prisoner in Mortimers Hole*, by his own confession, loved more of Christ, then in his Palace, he could all his life.

Now hence it is, that Heaven is peopled with so few great ones. many mighty, not many noble are called, 1 Cor.1.26. yea, of twenty Kings of Judah, only six were good: and of eighteen Kings of Israel, all but one are branded by the Holy Ghost for wicked. Nor is it for nothing, our Saviour says: It is easier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of Heaven, Matthew 19.24. These men have their portion in this life, Psal.17.14, and receive their salvation here, Luke 6.24, all here, nothing hereafter. But it is often with mean ones: He hath chosen the poor in this world, to be rich in glory, James 2.5. 1 Cor.1.26,27. The younger brother, shall not have a portion, lest he run riot. Few men can digest great felicity: therefore Dionysius gave for a reward to Plato Books; but unto Aristippus God gives wealth and honour to those whom he least respecteth: but in his own, he gives his grace and Spirit, keeping them short of other things. Yet so, as each one hath what he likes best. As what sayes the poet

Ambition in our great and greedy Courtiers.

25

that I were so rich, so great and honourable. Yea, with Nero's Mother, they be damned, so they may be doubt they care not. But the wise Christian as holding it better to be ranged with the Saints in Heaven, than ranked with the Kings on Earth: Considers thus, the enjoyment of all outward things, might add to my content; but it would endanger my soul: and it were better for me to swim a River of boyling Brimstone, to live eternally happy: rather then dwell in a Paradise, to be damned after death. He considers, that God not seldom strips the body of pleasures, to give the soul with Righteousness: and oftentimes strengthens our state of grace, by impoverishing our temporal estate, because commonly the more prosperity, the less piety.

To all which may be added as a greater misery, do great ones never so, they shall not be told of it; no, not by their Chaplains. Oh thou therefore, sayes Amaziah to Amos, go flee thou away into the Land of Judah; and there eat thy bread, and prophesie there: but prophesie no more in Be-el, for it is the Kings Chappel, and it is the Kings Court, Amos 7.12, 13. That it is a wonder! if any great man be saved, sayes Chrysostome, (alleged by Latimer before King Edward) because there are so few, to tell and admonish them of their faults. Whence many have sought by all means, to shun earthly dignities: lest by gaining a place upon earth, they should lose a better place in Heaven, as Millions have done: And on this consideration; Isocrates refused the offer of a Crown, and told them that motioned it: That he had rather live poorly, being assured of the bliss of Heaven, as now he was; then by possessing all wordly riches and splendour, to put the same in hazard.

CHAP. 19.

But thirdly, what good can their great wealth and honour do them, if other things concur not therewith? As let a man have all felicities heaped together, which this World can afford, have he but one without of tune, they can yield him no ease; yea, a smaller matter may deprive them of all, as we see in Haman who counted all his honours and riches, the Kings and Queens favours, as nothing: only for that Mordecai did not bow the knee to him, nor honour him as others did, Esther 7.11, 12, 13.

But to pass these, and other the like, a little sickness will quickly thaw these cold and frozen comforts. Let but that day come (and come it will sooner then they look for it) and then rich Crassus cannot command, or get himself a stomach. His Worship in all his pompe and great estate, is forbidden to eat, when in the mean time, all his household are merry, and the poorest servant that he keeps, is in better case then he. It is not the embroidered slipper that will drive away the painful Gout: nor the golden Diadem, the cruel head-ach, nor the Diamond Ring, the hot whit-loaf, nor the long Velvet Robe: the burning Fever, yea, the prick

with of a thorn, or some passion of the minde : is able to deprive us of pleasures of the whole worlds Monarchy. What will all those great Titles of Majesty, and other priviledges avail them? if a guilty conscience do but chide them? Will not this make their Palaces Prisons, their chains golden fetters, their Crowns crosses, and all their earthly honours but burthens and vexations? What were it to have a purple coat, a polluted conscience? a gay gown and a sick heart : a bed of gold or Iron, and a diseased minde : a full chest, and an empty soul : a fair face, foul affections : to glister in jewels, and be filthy in manners : to be in favour with men, and in disgrace with God?

Fourthly, However death will dissolve them, and all their imagined felicities into nothing : will cut thee wholly from them, and them from thee. And then as at a game at Chess, the highest now upon Board, is presently be lowest under board : so it may fare with the greatest of the here, and the like when they go hence. For although in the Theatre of the world, like Actors upon a Stage; the King, the Lord and the Clown be differing respect : yet after the play is done; it may be that he who was a Clown, is a better man, then the King. So it is with men after death. Nor will a poor Lazarus then, change places with a Rich Dives, nor Eliah with Ahab. Yea, then Nebuchadnezzar will wish that he had been Daniel, Haman will wish that he had been Mordecai, and Herod will wish that he had been John Baptist. And therefore if men were wise and deed, and loved themselves as they think they are and do : they would not be so greedy after great places, as after grace, and Gods favour.

Nor is honour and greatness in it self a blessing; or to be desired. Advancement is not ever a sign of love, either to the man or the place. Most oft times instead of a blessing, it proves a judgement; both to the person and to the people, as in the case of Saul, 1 Sam. 8. 9, &c. Yea, there are no men so miserable, as those that are great and evil. For as it is the manner of God, to cast down that he may raise up; to abase that he may exalt; in the cases of Joseph, Daniel, and Saint Paul : so contrarily, Satan raises up, that he may throw down, and intends nothing but our dejection, and advancement, as in the cases of Haman, Absalom, and that Rich Fool in the Gospel.

Besides, as the errors of eminent persons, are eminent errors; and more noble the person, the more notorious the corruption : so great offences shall meet with great punishments. And as their fault is, according to the condition of their place; so shall the nature and proportion of their tribulation be; yea, and the more enjoyments they have had, or pleasures they have lived in here; so much more shall their torment and torments hereafter, Revel. 18. 7.

Now these things being so, let them be but seriously considered, and then say, wherein the great gain lies, that should make men desire

except it be to *do good*, and *glorifie* God in them, I cannot see any thing therein, that will make good men *gainers*. But *lest* they be sure to do; I mean of their peace and spiritual enjoyments. For in the judgement, there is nothing in the world worth envy, save or besides the condition of a true *Christian*, and a retired life spent in study and contemplation.

Indeed, men are apt to think it a brave thing, to be alwayes conversant with great ones: but sure I am, the *priviledges* can never counter-bail the *inconveniencies*. Whence *Henry the Eighth* professed, that he knew none in his *Kingdom* so happy; as that Subject who never was *so low*, as to be a *Constable*, nor *so high*, as to be a *Justice of the Peace*; and the same was *King James* his judgement. And you know what that *Heathen* *March* said, Whom the *whole world* could not content: *were I not Alexander, I would be Diogenes*. What then will a godly consciencious *Christian* say? For the *state of grace*, is *Heaven upon earth*: and he that knowes the sweetness of *Gods presence*, will deem it more tolerable to be ever alone, when never able to be so. And indeed, that soul can never enjoy God, or *it self*, that is not sometimes *retired*, which is seldome the lot of men in high places; which made *Anacharsis*, a *Barbarian*, (being led onely with the love of vertue) leave the *Kingdome of Scythia*; to his younger brother; betaking himself to the study of wisdom, and many others: but of this I have spoken enough upon another occasion, only I will add a word touching a studious life: which many (not for want of ignorance) take to be the most melancholy life of all others, though a *Scholar* findes such beneficial variety of joyes & delights therein, as any other calling shall promise in vain. Yea, I dare say, this my very *work* (which yet requires sweetning of the brain) is more *sweet* to me, then most menes *travails* is to them, nor were the profits and places inconsiderable; that I have rather chosen to better to enjoy my self and *Books*. The which I tell you, I have rather to taste of this *Manna*, who hitherto (like so many *blind* men) have placed all their *felicity & delight*, to dig in the earth, & be so eager to get, and heap up silver, that they have no leasure to think of their *souls*: whom I the most pity, of any men alive.

CHAP. 20.

But listen to that (you *miserly Muckworms*) of a studious life; which (as you have brains) will make your souls so long after the enjoying it, as that you shall no longer like of your present employment; get you *so much & grow you never so rich thereby*. And that you may not take to be any single opinion, (as too much doting upon my own conceited *opinions*) in characterizing out the life of a *Scholar*, I will mostly deliver my own minde; in the words of that Reverend Divine Doctor Hall; the *Laughingale of our Age*.

Alphonfus King of Arragon, so greatly loved learning, that he
for his hard studies; in his most dangerous wars. And *Pliny* the
so inwardly affected it; that he held the time to be lost, which was
spent in study. Nor can any one think it strange, that hath truly
the sweetness of it. Yea, I can wonder at nothing more, then how a
Scholar can be idle, or drowsy? having the opportunity of so many im-
provements of reason, in such variety of studies: in such importunity of
thoughts. Other *Artizans* do but practise, a Scholar never ceases to learn
wherein also his choice is infinite. Other labours require recreation,
very labour recreates our sports. We can never want either somewhat to
do, or somewhat that we would do. How numberless are those precious
lumes, that are ever tempting us both to delight and profit? Who can
weary? that findes such wit in Poetry, such profoundness in Philosophy,
such acuteness in *Mathematiques*; such wonder of events in *History*,
sweet eloquence in *Oratory*, such super-natural light, and ravishing
light in *Divinity*, as so many rich metals, in their proper *Mines*. In
whom would not all this ravish with joy? After all these, let us but
open our eyes, we cannot look beside a lesson in the universal Book of our
Maker: worth our study, and taking out, as what creature, hath not his
part? what event doth not challenge our observation? And if weary
of foreign employment, we list to look home into our selves: there we find
a world of thoughts, which set us on work anew, and not less profitably.
admit we could be cloyed with our own company, the dore of conscience
stands open; offering such interchange of discourse, as will not more please
then benefit us, and he is a mean companion, from whom we return
wiser.

But suppose we have not this opportunity always: what ingenious
minde can be weary? of talking with learned Authors, the most
harmless, and chargeless companions. What an heaven is it, to
that being pent up in his voluntary prison at once, in one place
case of walls: can daily converse with all the glorious
teachers. That can single out at pleasure either *sententious Tertullian*,
Cyprian, or resolute *Hierome*, or flowing *Chrysostome*, or divine *Ambrose*,
devout *Bernard*, or (who alone is all these) heavenly *Augustine*: to
with, and heare their wise and holy counsels, verdicts, resolutions,
(to rise higher) with *Courtly Essay*, with learned *Paul*, with all their
Prophets, *Apostles*; yet more, like another *Moses*, with God himself
them both. Let the World contemn us, while we have these delights
we cannot envy them, we cannot wish our selves other then we are.

Besides, the way to all other contentments is troublesome, the only
competence is in the end. To delve in the *Mines*, to scorch in the
the getting, for the fining of gold, is a slavish toil, the comfort is
wedged; to the owners, not the labourers: whereas our very search of

Ambition in our great and greedy Cormorants.

Study it self is our life; from which we would not be parted for a World. How much sweeter then is the fruit of study? the conscience of knowledge? in comparison whereof the soul that hath once tasted it, easily contemns all humane comforts. Wherefore spare not ye worldlings, to insult over our paleness, our neediness, our neglect: ye should not be so jocund, if you were not ignorant. If you did not want knowledge, you could not overlook him that hath it. For me, I am so far from flattering you; that I profess, I had as lieve be a brute beast, as an ignorant rich man.

And so taking leave of great ones, I return to the thousands of ordinary Grippers and Oppressors; that have dispersed themselves here and there amongst the multitude; as Cutpurses in a crowde. Only it requires, that as I have largely spoken to Magistrates and Governours; shewing them what God requires at their hands: so I should say something to the people governed, in shewing what they ought to do: of which a word, and but a word: because I foresee, that one Dose of so untoothsome a truth, to such as I shall especially speak; will be as welcome as water into a Ship, and I love not to intrude.

CHAP. 21.

Seldome heare any man speak of Taxes or Governours; but I perceive in them a kinde of enmity against both: which to me is not a little strange, at least it makes me suspect, that they do not wisely consider of things and circumstances. Yea (if I shall speak my conscience, as it is informed from Gods word, and common reason) when I consider how many men are about what they pay to their Governours: as parting with like so much bloud from their hearts: which makes them so far as they dare, sic in the face of Authority, and grumble out no less then treason; though in such a deformed silence, as witches raise their spirits, which God takes as done to himself; though they want eyes to see it. It makes me conclude, that they are more guided by the god of this world, then by purified reason, or the written word, witness those many precepts and prohibitions, Exod. 22. 28. Acts 23. 5. Eccles. 10. 20. Matth. 15. 4. Prov. 24. 21, 22. 1 Tim. 2. 1, 2, 3. Jude 8, 9, to 17. 2 Pet. 2. 9, 10, 11, 12, 13, 18. 1 Sam. 10. 4, 17. Rom. 13. 1, to 8. Titus 3. 1. 1 Pet. 2. 13, 14, 15. which men should do well to read and lay to heart, for I intend not to speak much of the point, nor to answer all those Objections, that men (blinded with prejudice) are over-forward to make. It is sufficient if I speak enough, and that out of a desire to do others good, I am content to forfeit my discretion, and hazard the loss of my reputation. For I am not ignorant, how I shall be censured, hated and calumniated for speaking this, so necessary and reasonable a truth. But hear it, and let come on what will: so long as I have the word for my warrant, and the glory of God (the which we are bound to redeem with our lives) for my end. Certainly he that for the common good, is not willing to contribute according to his ability, to the publick

The arraignment and conviction of Cavaliers

charge, or that feigneth himself poor, to avoid a Tax or *Stamp*. *Prov. 13. 7.* is worthy to be made as poor, as the summe of money allotted to pay, because he grudgeth the State a part, by means of which he enjoys all. For without *Rulers* and good *Laws*: none could say it is mine. Nor would *Cheapside* be safer then *Salisbury Plain*. We cannot eat our own meat, nor sleep in our beds, nor meet one another in the Congregation: if every man might do what were good in *own eyes*. *Judg. 17. 6.* Yea, then, thou that art so unwilling to give *shillings*; wouldest be glad to part with all thy wealth, to save thy skin, and wouldest thou have it so? If not confesse, that *God's gifts* are the light of our eyes, the breath of our nostrils: yea, our God (and to speak it with reverence) even the life of our lives. And will a man will not hazard a joynt, much more part with a little pelf to preserve his life, and all else he does enjoy? Nor are they followers of *Christy*, who refuse to pay unto *Cesar*, that which is his due, *Matth. 22. 21.* For it is by whom *Kings* reign, forbore not to pay tribute to an *Heathen Prince*, *Matth. 17. 24, to 28.* what power under Him can deny it unto those that are for him, and the good of his Church and People?

A man feeds the stomach, that it may nourish and preserve his body: if he did not, what should he gain by it? but starving. We read the *Fable*, that the other members mutining against the belly complained that all their industrious care and service was for the good and satisfaction of the belly, where as it alone was idle, *laxie*, and quiet in the midst, and did nothing at all: whereupon they conspired, that neither the eyes should spy out, nor the feet fetch in, nor the hands reach, nor the mouth receive, nor the teeth chew meat for it; but in pinning it with hunger, they brought also themselves into extream, and almost irrecoverable consumption, until they fell again to perform their several offices. A body can not be preserved without sinews, then a Common-wealth without tribute. A common interest challenges an universal aid. Reason would, that every man should be burthened about the upholding of that, vvherein every man hath an interest, that a publick charge, should be defrayed by a publick purse: every man his share according to his means. Many hands make light work. Only there are some so base, ignorant, or envious; that to spite and mischief others; they will undo themselves like *Samson*. *Judges 16. 29, 30.* or those *Israelites* *Judges 21. 13, to 24.* or him in the *Fable*; Men not worthy to live amongst men: most unworthy to enjoy those priviledges they do, in this happy though unthankful Christian Common-wealth. I bless God, I never thought much to pay whatsoever have been demanded, all these twelve yeers past, but have exceedingly admired the goodness of God; that by parting with a part; the whole residue hath been preserved. Whereas if those *Royallists* and *Cavaliers*

have had their wills: I should have lost all, yea, not a good man, could have been the better for what ever he had; yvere it the *Inheritance* of his *Ancestors*.

Let none think that self-interest, makes me partial: for it is well known, I never gained groat since the *Parliament*: nor did I ever personally act in the least, either on the one side or the other.

But this is not all, for they will *murmur* against, and *speak evil* of *Christian Magistrates*. Yea, in their hearts curse them (as *Shimei* did *David*) who are the *Ministers of God* for our *wealth*: which is to come near *God*, whose *Vicegerents* they are, for the *Magistrate* is the *Garment*, in which *God* apparelleth himself: And what does the *Murmurer* but wound himself through the sides of his *Deputies*.

Where men command with *God*, we must obey men for *God*, and *God* in men: when against him, the best obedience is to deny obedience; and to turn our backs upon *Herod*, *Matth. 2. 12*. Again, there is an *active* obedience, and a *passive*: I may not execute a *Magistrates* impious commands, must suffer his unjust punishments.

One may desire other *Magistrates*, but we must obey those we have: and apply it is more commendable to obey the wicked, then the good observing the former caution. And I wish men, (yea, *Ministers* unless it be in their conscience) would trouble themselves less with the *Magistrates* duty, & look more to their own. However for private persons to question the lawfulness of that Government, under which they desire protection is insolent, stupid and intolerable. But sure I am, when *Moses* is praying, *Joshua* leading, *Israel* obeying, and *God* blessing and prospering all. O happy are the people that be in such a case, *Psal. 144. 15*. But if men cannot have their wills, to invade the *Inheritance* which the right heir keeps from them: Or suppose they be injured, and may not have redress in that manner, and measure themselves prescribe: presently *maledicunt Principibus*, they murmur against the *Magistrate*. Yea, what can a *Magistrate* do acceptable to the good; but lewd men will misinterpret it? Every tongue is ready to speak partially, according to the interest he hath in the cause, or patient; or according to the wickedness that is in his own heart.

CHAP. 22.

And so they would do, had we the rarest and uprightest *Governours*, that ever the World could boast of. As what *Magistrate* can hope to be free from their malice and murmurings: when *Moses* himself could not escape the same, nor faithful *Samuel*, as observe how the *Israelites* dealt with *Moses*! They no sooner want water to quench their thirst, but they murmur against him; and say to his face, (being ready to stone him) wherefore hast thou brought us out of *Egypt*, to kill us, and our children and cattel with thirst? *Exod. 17. 3, 4*. As if *Moses* had been a *God*: yet

The arraignment and conviction of Covetousness

not long after, they gather themselves together, and are agreed to
both him and his government, and why forsooth? What's the matter
never had done them the least wrong) he stays a little longer with
the Mount, then they expected, *Exod. 32.1.* But fools as they were,
could they finde out a better *Governour*? among all their *twelve Tribes*.
Had they been asked this question, it would have shewn them their
As *Pacuvius* at *Capua*: when the people would have had their
strates massacred; desired them first to agree upon the election of new
ficers: then they nominated *divers*, but could agree upon none; where
upon the *Massacre* was *delayed*, and after forgot.

We have too many such fools, when the *Duke of Buckingham* re-
b if he were taken away all would be well! when he was dispatcht,
sent to his long-home: they murmured as much, and no less complained
their oppression under the *King, Prelats, Council-Table, Star-Chamber,*
High-Commission, and Court of Honour: now they are all removed, and
God hath given us since better *Governours* then (I am sure) we deserve
they thought themselves worse then ever. Yea, they did not spare to
their *Governours*, and could have eaten their very hearts, (as they gnaw
their own tongues) for spight. And how could better be expected from
sons of *Belial*? *1 Sam. 19. 24, 27.* that have more rage then reason:
their words are but the light froth of an impotent anger: wherein they
cast others unrighteousness, and profess their own.

An end of the second Part or Division.

